MENNONITE

YEAR BOOK

AND ALMANAC

FOR THE YEAR OF OUR LORD

1928

MENNONITE BOOK CONCERN,

Berne, Indiana

INTRODUCTORY REMARKS

First of all, to all readers a sincere "God bless you" for the entire year. A German proverb says: "An Gottes Segen, ist alles gelegen."

At the request of the Publication Board the undersigned planned and gathered the material which is found in this Year Book. Old readers of this publication will undoubtedly find that youth and inexperience is evident, yet we hope that the material might prove helpful and inspiring to the entire church.

For some period of its publication the Year Book brought to the readers various articles of strictly historical significance. These articles are treasured and very much worth while, and our members ought to be more familiar with our history. In the present book this strictly historical material is not so evident. Still we have sought to bring to your attention various things that have some historic importance attached to them and we hope the articles will have the added virtue of creating a deepened interest in all the readers for certain kinds of work as carried on by our General Conference. At this writing the situation in China is so uncertain that it would have been unwise to have that subject discussed, since tomorrow or in a week the problem might be quite different. Let us nevertheless not forget China and her need before the throne of grace, as well as our other Foreign Work.

At the last General Conference, the work of the Home Mission Board received an increasing amount of attention. All those who were present to hear the discussion, are undoubtedly completely in harmony with the enlarging of its work. Many, however, were not privileged to be present, hence a more comprehensive treatment of this subject in this Year Book. We have felt for some time that more interest ought to be centered on the possibilities of the itinerant work in certain parts of the United States, and in Canada. We feel convinced that we have hundreds and even thousands of "potential" Mennonites, if we only do our part in helping them to become such. The Home Board ought to be encouraged in sending Ministers of the Gospel to these scattered ones, and in due time Churches can, and, we believe, will be established. Not to neglect rescue work, but we will be doing a mighty piece of work if we help our own scattered brethren build up their spiritual altars in homes and Churches.

For a number of years a series of Bible Studies have been offered, and so arranged as to fit in with the calendar year. We ask for a sympathetic reading and study of the "Choice Chapters" of the Bible, and invoke God's choice blessing on the efforts of the brethren who wrote them. These articles were written with the purpose and aim to help parents in their Bible study with their children.

The Gospel and Epistle Lessons for the Church Year, might be somewhat new to some of the readers. These lessons come in a cycle and if you follow these for three years you will have covered the entire New Testament. Of special usefulness are these lessons to many pastors who follow them either in the Gospels or Epistles as subjects for Sermons. To follow these for a year you will have touched every important subject with respect to faith and conduct.

Very sincerely Yours,

A. J. Neuenschwander.

Philadelphia, Pa. Oct. 6, 1927.

CALENDAR EXPLANATIONS AND NOTICES

Explanation of Symbols

♈ Aries, Ram.	☉ Sun.	☌ Conjunction.
♉ Taurus. Bull.	☺ Full Moon.	✶ Sextile, difference of 60°.
♊ Gemini, Twins.	☾ Last Quarter.	□ Quadrature, difference of 90°.
♋ Cancer, Crab.	● New Moon.	☍ Opposition, difference of 180°.
♌ Leo, Lion.	☽ First Quarter.	☊ Ascending Node, Dragon's Head.
♍ Virgo, Virgin.	⊕ Earth.	
♎ Libra, Balance.	♆ Neptune.	
♏ Scorpius, Scorpion.	☿ Mercury.	☋ Descending Node, Dragon's Tail.
♐ Sagittarius, Archer.	♀ Venus.	
♑ Capricornus, Goat.	♂ Mars.	◠ Moon High, farthest north.
♒ Aquarius, Waterman.	♃ Jupiter.	
♓ Pisces, Fisher.	♄ Saturna.	◡ Moon Low, farthest south.
	♅ Uranus.	

ECLIPSES FOR THE YEAR 1928

In the year 1928 there will be five Eclipses—three of the sun and two of the moon.

1. **A Total Eclipse of the Sun, May 19.** Visible only in South Africa and in the southern part of the Atlantic Ocean.

2. **A Total Eclipse of the Moon, June 3.** Partly visible in the middle and western parts of North America as follows:

	Chicago	Denver	San Francisco
Moon enters umbra	3:05 A. M.	2:05 A. M.	1:05 A. M.
Moon enters center of eclipse	not visible	4:34 A. M.	3:31 A. M.
Middle of eclipse	not visible	not visible	4:09 A. M.

Moon leaves umbra—Not visible in United States.

3. **A Partial Eclipse of the Sun, June, 7.** Visible only in the Polar regions and north of Siberia.

4. **A Partial Eclipse of the Sun, November 12.** Visible only in Europe and Asia.

5. **A Total Eclipse of the Moon, November 27.** Visible in the United States as follows:

	New York	Chicago	Denver	San Francisco
Moon enters umbra	2:24 A. M.	1:24 A. M.	12:24 A. M.	11:24 P. M.
Moon enters center of eclipse	3:33 A. M.	2:33 A. M.	1:33 A. M.	12:33 A. M.
Moon leaves center of eclipse	4:29 A. M.	3:29 A. M.	2:29 A. M.	1:29 A. M.
Moon leaves umbra	5:39 A. M.	4:39 A. M.	3:39 A. M.	2:39 A. M.

MORNING STARS

Mercury
Mar. 2 — April 24
July 5 — Aug. 6
Oct. 26 — Dec. 7

Venus
Jan. 1 — June 6

Mars
Jan. 1 — Dec. 15

Jupiter
April 16 — Oct. 20

Saturn
Jan. 1 — May 30
Dec. 20 — Dec. 31

EVENING STARS

Mercury
Jan. 15 — Feb. 22
May 10 — June 25
Aug. 21 — Oct. 18

Venus
July 16 — Dec. 31

Mars
Dec. 24 — Dec. 31

Jupiter
Jan. 1 — Mar. 30
Nov. 1 — Dec. 31

Saturn
June 13 — Dec. 3

Chronological Cycles

Dominical Letters—	A G
Epact—	8
Golden Number—	10
Solar Cycle—	5

Ember Days
1—Feb. 29
2—May 30
3—Sept. 19
4—Dec. 19

The Four Seasons
Spring begins Mar. 20— 2:45 P. M.
Summer begins June 21—10:07 A. M.
Fall begins Sept. 23— 1:06 A. M.
Winter begins Dec. 21— 8:04 P. M.

1928 has 366 days and is the 152nd year of the Independence of the United States. In the Jewish Era the year 5,688 begins at sunset, September 14th. In the Mohammedan Era the year 1,346 begins at sunset, June 19th.

MOVABLE FEASTS

Shrove Tuesday, Feb. 21
Ash Wednesday, Feb. 22
Palm Sunday, April 1
Good Friday, April 6
Easter Sunday, April 8
Ascension Day, May 17
Whitsuntide, May 27
Trinity Sunday, June 3
1st Sunday in Advent, Dec. 3

1st Month **JANUARY** *31 Days*

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1		**John the Baptist and Jesus. Mark 1:1-13.** GOLDEN TEXT—John 3:30.			New Year Sunday John 12:44-50. I Thess. 5:5-10.		**Day's Length 9 hrs., 31 min.**
1	**Sun**	Isa. 9:1-7.	0:55	♈	Polaris south 3:04 a. m.	7 18	4 49
2	Mon	Mark 1:1-11.	2:06	♉	☿ rises 3:56 a. m.	7 18	4 50
3	Tues	Mal. 3:1-6.	3:20	♉	Aldebaran sets 12:41 p. m.	7 18	4 50
4	Wed	John 1:19-34.	4:34	♊	⊕ in aphelion.	7 19	4 51
5	Thur	Luke 7:18-28.	5:47	♊	Rigel sets 11:33 p. m.	7 19	4 52
6	Fri	Matt. 14:1-12.	rises	♊	Capella rises 7:13 a. m.	7 19	4 53
7	Sat	Isa. 52:1-10.	5:21	♊	☽ ♂ rises 5:39 a. m.	7 19	4 54
2		**Jesus and the Sick. Mark 1:21-45.** GOLDEN TEXT—Mark 7:37.			1st Sunday after Epiphany Mark 10:13-16. Eph. 6:1-4.		**Day's Length 9 hrs., 35 min.**
8	**Sun**	Isa. 40:1-11.	6:28	♋	Betelgeuse sets 9:15 p. m.	7 19	4 54
9	Mon	Mark 1:21-34.	7:34	♋	☿ ☉	7 19	4 55
10	Tues	Mark 1:35-39.	8:40	♌	♂ ♆ ☾	7 19	4 56
11	Wed	Mark 1:40-45.	9:43	♍	Sirius sets 11:47 p. m.	7 19	4 57
12	Thur	John 4:46-54.	10:43	♍	Castor sets 4:05 a. m.	7 18	4 58
13	Fri	Matt. 9:1-8.	11:43	♎	☿ rises 7:38 a. m.	7 18	4 59
14	Sat	Luke 4:16-24.	Morn	♎	Procyon rises 2:59 a. m.	7 18	5 0
3		**Jesus and Sinners. Mark 2:1-17.** GOLDEN TEXT—Mark 2:17.			2nd Sunday after Epiphany Luke 4:14-24. Rom. 1:16-25.		**Day's Length 9 hrs., 44 min.**
15	**Sun**	Ps. 103:1-8.	0:42	♍	Pollux sets 4:34 a. m.	7 18	5 2
16	Mon	Mark 2:1-17.	1:40	♍	♂ ♀ ♄	7 17	5 3
17	Tues	Luke 15:11-21.	2:39	♍	Regulus rises 10:01 p. m.	7 17	5 4
18	Wed	Luke 18:18-30.	3:40	♐	☿ gr. south latitude	7 16	5 5
19	Thur	Luke 19:1-10.	4:41	♐	♂ ♄ ☾ ♂ ♀ ☾	7 16	5 6
20	Fri	Luke 19:41-46.	5:40	♑	♂ ♃ ☾	7 15	5 7
21	Sat	Matt. 23:23-33.	6:36	♑	♇ sets 10.02 p. m.	7 15	5 8
4		**Jesus and the Law. Mark 2:18-3:6.** GOLDEN TEXT—Matt. 5:17.			3rd Sunday after Epiphany John 4:5-14. Rom. 5:1-5.		**Day's Length 9 hrs., 55 min.**
22	**Sun**	Ps. 32:1-11.	Sets	♑	Arcturus rises 7:52 a. m.	7 14	5 9
23	Mon	Mark 2:18-22.	6:04	♒	♇ gr. south latitude	7 14	5 11
24	Tues	Mark 3:1-6.	7:15	♒	Antares rises 12:13 a. m.	7 13	5 12
25	Wed	Matt. 5:27-32.	8:26	♓	Vega rises 8:03 a. m.	7 12	5 13
26	Thur	Matt. 5:33-37.	9:37	♓	♂ ♃ ☾	7 11	5 14
27	Fri	Matt. 5:38-42.	10:47	♈	♂ ♇ ☾	7 11	5 15
28	Sat	Matt. 22:34-40.	11:58	♈	♄ rises 3:45 a. m.	7 10	5 17
5		**The Growing Fame of Jesus. Mark 3:7-12; 6:53-56.** GOLDEN TEXT—Mark 12:37.			4th Sunday after Epiphany John 4:15-26. Rom. 2:4-11.		**Day's Length 10 hrs., 9 min.**
29	**Sun**	Ps. 119:33-40.	Morn	♉	Altair rises 5:35 a. m.	7 9	5 18
30	Mon	Mark 3:7-12.	1:10	♉	Markab rises 8:05 a. m.	7 8	5 19
31	Tues	Mark 6:53-56.	2:22	♊	Spica rises 7:58 a. m.	7 7	5 20

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
Full Moon	7th	1:08 A. M.	0:08 A. M.	11:08 P. M.	10:08 P. M.
Last Quarter	14th	4:14 P. M.	3:14 P. M.	2:14 P. M.	1:14 P. M.
New Moon	22d	3:19 P. M.	2:19 P. M.	1:19 P. M.	12:19 P. M.
First Quarter	29th	2:26 P. M.	1:26 P. M.	12:26 P. M.	11:26 A. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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1. What Are the Values of Daily Devotions? Ps. 40:1-8. (Consecration Meeting)
8. What Prayer Can Accomplish. Mark 11:20-26.
15. What Difference Does Reading the Bible Make? Ps. 1:1-6; 2 Tim. 3:14-17.
22. What Difference Does It Make What We Do on Sunday? Mark 2:23-28 3:1-6.
29. How Our Church Does Its Work. Eph. 4:7-16. (Denominational Day. Beginning Christian Endeavor Week.)

BIBLE STUDY COURSE

"Twelve Choice Chapters"

"THE FALL AND PROMISE"

Genesis Three

Rev. Howard G. Nyce, Lansdale, Pa.

With the earliest history of man, Satan began his efforts to deceive our race. He who had incited rebellion in Heaven, desired to bring the inhabitants of the earth to unite with him in his warfare against the government of God, and this fact was a constant testimony against the claim which Satan had urged in Heaven, that God's law was oppressive, and opposed to the good of his creatures. And furthermore, Satan's envy was no doubt excited as he looked upon the beautiful home prepared for the sinless pair. He determined to cause their fall, that, having separated them from God and brought them under his own power, he might gain possession of the earth, and here establish his kingdom, in opposition to the Most High.

Had Satan revealed himself in his real character, he would have been repulsed at once, for Adam and Eve had been warned against this dangerous foe; but he worked in the dark, concealing his purpose, that he might more effectually accomplish his object. Employing as his medium the serpent, he addressed himself to Eve, "Hath God said, Ye shall not eat of every tree of the garden?" Had Eve refrained from entering into argument with the tempter, she would have been safe; but she ventured to parley with him, and fell a victim to his wiles.

The woman said unto the serpent, "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.'" And the serpent said unto the woman, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." He declared that they would become like God, possessing greater wisdom than before, and being capable of a higher state of existence. Eve yielded to temptation; and through her influence, Adam was led into sin. They accepted the words of the serpent, that God did not mean what He said; they distrusted their Creator, and imagined that He was restricting their liberty, and that they mighty obtain great wisdom and exaltation by transgressing His law.

The immediate results of their sin were (1) the loss of the life of happiness they had hitherto led; (2) the conversion of joyous industry into toil, distress, and conflict with obstacles; and (3) to the woman, the agony of child birth. The ultimate results were (1) jealousy, murder, remorse, despair among their immediate descendants; (2) the universal spread of violence and disorder in the earth; (3) the destruction of mankind, with the exception of a single family; (4) death.

The story of the fall is not allowed to leave man hopeless. Throughout the ages, the Church has ever been taught to expect the coming of Christ the Restorer; and the form of the prophecy (Gen. 3:15) indicates that man shall not in the end be the loser by the results, however dire, of transgression, but that those to whom God "giveth the victory, through our Lord Jesus Christ," shall rise to a higher fellowship with God, and a higher communion with their fellows, through conquest of self and victory over temptation.

"God so loved the world, that He gave His only begotten Son." He gave Him to the fallen race. The price paid for our redemption, the infinite sacrifice of our heavenly Father in giving His Son to die for us, should give us exalted conceptions of what we may become through Christ. Through transgression, the sons of men become subjects of Satan. Through faith in the atoning sacrifice of Christ, the sons of Adam may become the sons of God. By assuming human nature, Christ elevated humanity. Fallen men are placed where, through connection with Christ, they may indeed become worthy of the name "sons of God."

(Continued on page 33)

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Wed	Mark 8:1-10.	3:33	♊	Polaris south 1:11 a. m.	7 7	5 21
2	Thur	Matt. 13:1-9.	4:42	♋	☿ rises 4:48 a. m.	7 6	5 22
3	Fri	John 4:39-45.	5:43	♋	Aldebaran sets 10:28 p. m.	7 5	5 23
4	Sat	John 12:12-19.	6:36	♋	Rigel sets 9:12 p. m.	7 4	5 24
6	**Jesus Misunderstood and Opposed. Mark 3:19b-35.** GOLDEN TEXT—John 1:11, 12.				Septuagesima Sunday Matt. 11:16-24. Acts 9:36-42.		**Day's Length 10 hrs., 22 min.**
5	**Sun**	Isa. 60:1-9.	rises	♌	☺ Capella rises 5:08 a. m.	7 3	5 25
6	Mon	Mark 3:19b-35.	6:23	♌	☿ in ♌	7 3	5 26
7	Tues	Mark 6:1-6.	7:27	♍	♂ rises 5:16 a. m.	7 2	5 28
8	Wed	Luke 4:24-30.	8:29	♍	Betelgeuse sets 7:09 p. m.	7 0	5 29
9	Thur	Matt. 22:15-22.	9:30	♎	☿ gr. east longitude	6 59	5 30
10	Fri	Matt. 22:23-33.	10:29	♎	☿ in perihelion	6 58	5 31
11	Sat	Matt. 22:34-46.	11:28	♎	Sirius sets 9:47 p. m.	6 57	5 32
7	**Jesus Pictures Kingdom of God. Mark 4:1-24.** GOLDEN TEXT—Matt. 6:10.				Sexagesima Sunday John 8:21-29. Heb. 10:19-29.		**Day's Length 10 hrs., 38 min.**
12	**Sun**	Isa. 50:1-9.	Morn	♏	Castor sets 2:08 p. m.	6 56	5 34
13	Mon	Mark 4:26-34.	0:27	♏	☾ ☿ sets 6:58 p. m.	6 55	5 35
14	Tues	Matt. 13:1-9.	1:27	♐	♂ ♀ ♂	6 53	5 36
15	Wed	Matt. 13:24-30.	2:27	♐	♂ ♄ ☾	6 52	5 37
16	Thur	Matt. 13:31-35.	3:27	♐	Procyon rises 0.51 a. m.	6 51	5 38
17	Fri	Matt. 7:15-27.	4:24	♑	♂ ♆ ☉	6 50	5 39
18	Sat	Ps. 145:1-13.	5:16	♑	♂ ♂ ☾ ♂ ♀ ☾	6 48	5 40
8	**Two Miracles of Power. Mark 4:35 to 5:20.** GOLDEN TEXT—Mark 4:41.				Quinquagesima Sunday Matt. 16:21-23. II Cor. 11:23-30.		**Day's Length 10 hrs., 55 min.**
19	**Sun**	Josh. 11:15-23.	6:03	♒	Pollux sets 2:18 a. m.	6 47	5 42
20	Mon	Mark 4:35-41.	Sets	♒	Regulus rises 7:49 p. m.	6 46	5 43
21	Tues	Mark 5:15-20.	6:08	♓	☾ ☿ gr. north latitude	6 44	5 44
22	Wed	Luke 7:11-17.	7:21	♓	♃ sets 6:29 p. m.	6 43	5 45
23	Thur	John 9:1-12.	8:34	♈	♂ ♁ ☾ ♂ ♃ ☾	6 42	5 46
24	Fri	Matt. 14:22-33.	9:47	♈	♂ ☿ ☉	6 41	5 47
25	Sat	John 5:1-9.	11:00	♉	Arcturus rises 5:40 p. m.	6 40	5 48
9	**Other Mighty Works of Jesus. Mark 5:22-43.** GOLDEN TEXT—Eph. 3:14-21.				1st Sunday in Lent John 2:13-22. I Peter 1:17-25.		**Day's Length 11 hrs., 11 min.**
26	**Sun**	Ps. 104:1-8.	Morn	♉	Antares rises 10:01 a. m.	6 38	5 49
27	Mon	Mark 5:22-34.	0:14	♉	☾ Vega rises 5:51 a. m.	6 37	5 50
28	Tues	Mark 5:35-43.	1:25	♊	♄ rises 1.52 a. m.	6 35	5 51
29	Wed	Matt. 16:21-28.	2:34	♊	Altair rises 3:33 a. m.	6 34	5 52

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
Full Moon	5th	3:11 P. M.	2:11 P. M.	1:11 P. M.	12:11 P. M.
Last Quarter	13th	2:05 P. M.	1:05 P. M.	12:05 P. M.	11:05 A. M.
New Moon	21st	4:40 A. M.	3:40 A. M.	2:40 A. M.	1:40 A. M.
First Quarter	27th	10:20 P. M.	9:20 P. M.	8:20 P. M.	7:20 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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5. What Are the Values of Christian Endeavor? Rom. 12:3-11. (Christian Endeavor Day.)
12. Ideals for Choosing a Life Partner. Prov. 31:10-31.
19. Are the Teachings of Jesus up to date? Matt. 7:24-29.
26. How Much Does the World Want Christ? Acts 16:8-15; 17:32-34.

THE COMMANDMENT CHAPTER

The Ten Commandments

Ex. 20

REV. P. E. FRANTZ
Buhler, Kansas

Notice first of all the divine origin of these words in verse 1: "And God spake all these words." No other than God is their author and therefore they have eternal significance. They are the very laws of God, for human life.

The Ten Commandments contain the basic principles and are the foundation of all true religion and morality. They are as broad and universal as human life and are the basis of character and success for the individual and nation. The individual or nation that forgets them, shall perish.

These commandments fall into two parts: (1) duties to God, 1—4 religious, and (2) duties to man, 5—10 social. Life and religion consists of a two-fold relationship—Godward and manward. Jesus summed these commandments up in the two-fold law of love. Love to God and love to man. Matt. 22:37-40.

The first commandment deals with the unity and sovereignty of God. "I am the Lord thy God—thou shallt have no other God." "Ye cannot serve God and mammon." The decalogue, as the Bible istelf, begins with God and rightly so. God must come first or not at all. He who is the source of all things must come at the beginning of all things. He must also come first in every personal life. He "is the center that determines every point on the circumference, if we are wrong here we are wrong everywhere else."

"Thou shalt have no other God before or beside me." It is an impossibility for the human heart or the universe to have more than one God for that would mean a divided heart and world. This is a monotheistic universe. Every soul has a God, an object of worship; if it is not the true God it is something else. Whatever is uppermost in the mind of man, that is his God. We owe our very life to God and therefore also our supreme allegiance.

The second commandment deals with the spirituality of God. From His sovereignty we go to His character. "Thou shalt not make a graven imake." God is a spirit, therefore graven or physical images are forbidden because they lead to a low conception of God and distort His true character. When God is pictured by an image of man or animal the character of the man or animal is attributed to Him and thus He is degraded to their level. God created man in His image but now man creates God in his image. This often puts God on a lower plane than that of some of our best people today. A man is never better than his conception of the God he worships.. It further explains why form in worship is made of greater importance than the spirit. "God is spirit and they that worship Him must worship Him in spirit and truth." Worship is spiritual and presumes a true character.

The third commandment calls for true reverence and pronounces irreverence a sin. "Thou shalt not take the name of the Lord they God in vain." The name of God stands for God Himself and His character. We show reverence for His name when we reverence God Himself and all that He represents and has made. God not only forbids profanity and blasphemy but also an irreverent life, because it dishonors Him and degrades us. Reverence for God is the root of all virtue.

Next we are asked to hallow a special time for His service and worship. "Remember the Sabbath to keep it holy." The Sabbath is to be the Lord's day. "Six days thou shalt labor." Idleness is forbidden. Labor is a religious duty. Only if man labors honestly during the week is he fit to worship on Sunday. The Sabbath has a twofold purpose: rest and worship. Man needs both. Resting is not worshipping. Work, rest and worship are the three fundamental necessities of life. "The Sabbath was made for man" so that he can really be a man.

The second division deals with social relationships or duties to man. After having seen what the proper attitude of man toward God is, we must see the proper attitude of man to man. The fifth commandment deals with the home or "the law of the household." It commands parental respect. "Honor thy father and mother." The family life largely determines all other currents of life. The proper relation between parents and children is one of

(Continued on page 40)

3rd Month — MARCH — 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Thur	Mark 7:24-30.	3:37	♍	Markab rises 7:25 a. m.	6 34	5 52
2	Fri	Mark 7:31-37.	4:32	♍	Spica rises 11:08 a. m.	6 32	5 53
3	Sat	Luke 5:1-11.	5:18	♎	Polaris south 11:59 p. m.	6 31	5 54
10	**Jesus and the Twelve. Mark 1:2, 3 and 6.** GOLDEN TEXT—Mark 16:15.		2nd Sunday in Lent Matt. 12:38-42.		James 1:2-12.	Day's Length 11 hrs., 26 min.	
4	Sun	Eph. 3:14-21.	5:55	♎	♂ ♆ ☾	6 29	5 55
5	Mon	Mark 3:16-20.	rises	♏	☿ rises 5:09 a. m.	6 28	5 56
6	Tues	Mark 3:13-19.	6:18	♏	☺ Aldebaran rises 8:16 p. m.	6 26	5 57
7	Wed	Mark 6:7-13.	7:18	♏	☿ stationary	6 25	5 58
8	Thur	John 13:1-11.	8:18	♐	Rigel rises 6:56 p. m.	6 23	5 59
9	Fri	Matt. 26:20-29.	9:17	♐	☐ ♄ ☉	6 22	6 1
10	Sat	John 17:1-10.	10:16	♏	Capella rises 2:48 a. m.	6 20	6 2
11	**Jesus Feeds the Multitudes. Mark 6:31-44; 8:1-10.** GOLDEN TEXT—John 6:35.		3rd Sunday in Lent John 6:47-56.		II Cor. 1:3-7.	Day's Length 11 hrs., 44 min.	
11	Sun	Rom. 12:1-8.	11:16	♏	♂ rises 4:32 a. m.	6 19	6 3
12	Mon	Mark 6:31-44.	Morn	♏	Betelgeuse sets 4:53 p. m.	6 17	6 3
13	Tues	Mark 8:1-10.	0:16	♐	Sirius sets 7:39 p. m.	6 16	6 4
14	Wed	John 6:22-35.	1:15	♐	☾ ♂ ♄ ☾	6 14	6 5
15	Thur	Exod. 16:13-20.	2:13	♑	♃ in perihelion	6 13	6 6
16	Fri	Luke 14:15-24.	3:07	♑	Castor sets 11:52 a. m.	6 12	6 7
17	Sat	Matt. 9:9-13.	3:55	♑	♂ ☿ ♀	6 10	6 8
12	**Jesus Teaches Sincerity. Mark 7:1-23.** GOLDEN TEXT—Prov. 4:23.		4th Sunday in Lent John 6:57-69.		Heb. 10:5-18.	Day's Length 12 hrs., 1 min.	
18	Sun	Ezek. 34:11-16.	4:38	♒	♂ ♁ ☾	6 8	6 9
19	Mon	Mark 7:1-13.	5:15	♒	♂ ☿ ☾ ♂ ♀ ☾	6 7	6 10
20	Tues	Mark 7:14-23.	5:49	♓	☉ enters ♈ spring begins	6 5	6 11
21	Wed	Matt. 6:1-7.	Sets	♓	● ♂ ♁ ☾	6 4	6 12
22	Thur	John 2:13-22.	7:27	♈	♂ ♃ ☾	6 2	6 13
23	Fri	Matt. 25:31-40.	8:42	♈	☿ rises 4:58 a. m.	6 0	6 14
24	Sat	Matt. 26:6-13.	9:59	♉	♂ ♁ ☉	5 59	6 15
13	**Review: Jesus Proclaims the Kingdom of God.** GOLDEN TEXT—Matt. 9:35.		5th Sunday in Lent John 12:20-32.		II Cor. 5:14-21.	Day's Length 12 hrs., 19 min.	
25	Sun	Ps. 24:1-6.	11:14	♉	☿ in aphelion.	5 57	6 16
26	Mon	Mark 1:1-11.	Morn	♊	Procyon rises 10:11 p. m.	5 56	6 17
27	Tues	Mark 1:21-34.	0:27	♊	Pollux sets 3:48 a. m.	5 54	6 18
28	Wed	Mark 2:3-12.	1:33	♋	☽ ♄ stationary	5 53	6 19
29	Thur	Mark 2:18-22.	2:30	♋	Regulus rises 5:13 p. m.	5 51	6 20
30	Fri	Mark 3:19b-35.	3:18	♌	♀ in aphelion	5 50	6 21
31	Sat	Mark 4:35-41.	3:57	♌	♃ sets 6:43 p. m.	5 48	6 22

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
Full Moon	6th	6:27 A. M.	5:27 A. M.	4.27 A. M.	3:27 A. M.
Last Quarter	14th	10:20 A. M.	9:20 A. M.	8:20 A. M.	7:20 A. M.
New Moon	21st	3:29 P. M.	2:29 P. M.	1:29 P. M.	12:29 P. M.
First Quarter	28th	6:54 A. M.	5:54 A. M.	4.54 A. M.	3:54 A. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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4. What Is It in Jesus That Attracts Young People? John 12:20-32. (Consecration meeting.)
11. How Can I Help Others to Follow Jesus? I Pet. 3:8-16.
18. What Are the Real Values of Church Membership? Col. 3:8-17.
25. What Is My Share in the Missionary Enterprise? I Thess. 1:1-10.

THE SUFFERING SERVANT

Isaiah, Chapter 53

REV. A. S BECHTEL
Summerfield, Ill.

In this wonderful chapter we have a prophetic picture of Jesus, the "Suffering Servant", the Messiah, the Hope of Israel. He came as "a tender plant" and should have solicited the sympathy of his people. He was not attractive by natural beauty and in His sufferings His uncomeliness was still more emphasized.

I His Reception by His People.

Instead of welcoming Him and taking Him into their hearts, they rejected, despised, failed to esteem Him rightly. He came willing to do good, to help. His goodness was not understood. Sorrows, griefs, suffering, bodily, mental and soul suffering were His portion. His sufferings did not touch the people's hearts and conscience, made no impression on them, aroused no responsive chord of tender sympathy and love. They like people of today only too usually feel no responsibility for the sufferings which they cause to others. People's hearts too little go out in sympathy towards and in patience with those who are suffering.

II His Sufferings

"We did esteem Him stricken, smitten of God and afflicted." The Old Testament idea was that pain, suffering was a punishment, that God was angry with the sufferer and was punishing him with suffering. In view of this, the Servant was being punished for his wrongdoings. "Surely He hath borne our griefs, and carried our sorrows." "But He was wounded for our transgressions, He was bruised for our iniquities", we, His people were the transgressors, the wrong-doers and He the righteous, the innocent one, suffered—was not punished—for others.

God's hand was in all this, His hand was indeed upon the Servant and sin was the reason. Not the sin of the Servant, but the sins of His people, others sins brought the suffering upon Him. We can not separate the suffering of the Servant from the end, the purpose for which it was endured. We can not separate the Servant's bearing of the people's guilt from His removal of it. The Servant's sufferings were vicarious and redemptive. "By His stripes are we healed." The guilty deserving punishment, are healed, redeemed, saved by the voluntary suffrings, offering of Himself, as the Servant. The healing is ours in consequence of the suffering which was His. We, like strayed sheep have gone our way, have gone wrong, lost ourselves, refused to listen, laid iniquity upon ourselves;—the Servant, innocent, bore the suffering that we might be redeemed, rescued, saved.

Suffering is the minister of justice. Of all the sorrow which befalls humanity, but a small part falls upon the specially guilty; while a large part seems rather to seek out the good. In every nation, in every family, the innocent suffer for the guilty. Such suffering of the innocent is not arbitrary or accidental; it is of the very nature of things. Vicarious suffering is not a curse. It was not a curse heaped upon the Suffering Servant. It was Service—Service for God. It proved a power where every other moral force had failed. Such suffering when borne for another's wrongdoing, and when seen by the wrong-doer has the power to arouse a deep feeling of shame, pity and contrition and when the spirit of love is seen in the suffering there arises quickly in many hearts the feeling of gratitude and the sense of debt.

The Servant suffered meekly. There was no complaint. Why was the Servant so different, so unique in His silence in suffering? He had a secret which the others did not possess. He had no guilt of His own, no doubts of His God. He was conscious of the purpose God had in His suffering, a purpose and end not to be served in any other way, and with His entire heart He had given Himself to this end. It was not punishment He was enduring; it was a Service He was performing—a Service laid on Him by God, a Service for man's redemption, a Service sure of results and glory. Therefore "as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so He opened not His mouth."

III His Reward

It "pleased Jehovah to bruise Him, to put Him to grief." His will was in the tragedy, in the suffering of the Servant. His purpose was being fulfilled in it. This is the one message which can render any pain tolerable or light

(Continued on page 17)

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
14		**Jesus the Suffering Messiah. Mark 8:27 to 9:10.** GOLDEN TEXT—Mark 8:34.	Palm Sunday John 12:12-18.		Heb. 12:1-6.	Day's Length 12 hrs., 35 min.	
1	**Sun**	Mal. 3:1-6.	4:31	♍	♂ ♆ ☾	5 47	6 22
2	Mon	Mark 8:27-37.	4:59	♍	Arcturus rises 7:08 p. m.	5 45	6 23
3	Tues	Heb. 6:13-20.	5:26	♍	Antares rises 11:37 a. m.	5 43	6 24
4	Wed	Isa. 50:4-11.	rises	♎	☺ Vega rises 8:48 p. m.	5 42	6 25
5	Thur	Matt. 26:36-46.	7:08	♎	♄ rises 11:30 p. m.	5 40	6 26
6	Fri	John 16:25-33.	8:07	♏	♂ ♃ ☉	5 39	6 27
7	Sat	John 11:33-44.	9:07	♏	Altair rises 11:37 p. m.	5 37	6 28
15		**The Resurrection. (Easter Lesson). Mark 16:1-20.** GOLDEN TEXT—John 14:19.	Easter Sunday Matt. 28:1-10.		I Cor. 15:51-58.	Day's Length 12 hrs., 54 min.	
8	**Sun**	Isa. 63:1-9.	10:07	♏	♂ ☿ ♀	5 35	6 29
9	Mon	Matt. 21:12-17.	11:07	♐	Markab rises 2:48 a. m.	5 34	6 30
10	Tues	Mark 12:28-34.	Morn	♐	♂ ♄ ☾	5 32	6 31
11	Wed	Ps. 130:1-8.	0:04	♍	Spica rises 7:15 p. m.	5 31	6 32
12	Thur	Luke 22:39-46.	0:59	♍	Polaris south 9:23 p. m.	5 29	6 33
13	Fri	John 19:31-42.	1:46	♍	♂ ☿ ♁	5 28	6 34
14	Sat	Matt. 27:62-66.	2:33	♒	♀ rises 4:43 a. m.	5 26	6 35
16		**Transfiguration and Service. Mark 9:2-29.** GOLDEN TEXT—John 15:5.	1st Sunday after Easter Luke 24:36-47.		II Tim. 2:1-13.	Day's Length 13 hrs., 11 min.	
15	**Sun**	1 Cor. 15:20-28.	3:11	♒	♂ ♀ ♁ ☿ gr. south lat.	5 25	6 36
16	Mon	Mark 9:2-13.	3:45	♓	♂ ♂ ☾	5 24	6 37
17	Tues	Mark 9:14-29.	4:16	♓	Aldebaran sets 5:36 p. m.	5 23	6 38
18	Wed	John 12:20-28.	4:45	♈	♂ ♁ ☾ ♂ ♀ ☾	5 21	6 39
19	Thur	Col. 1:9-23.	5:15	♈	♂ ☿ ☾ ♂ ♃ ☾	5 20	6 40
20	Fri	John 1:9-18.	Sets	♉	Rigel sets 1:21 a. m.	5 18	6 41
21	Sat	2 Cor. 3:12-18.	8:53	♉	♀ gr. south latitude	5 17	6 42
17		**Jesus and the Home. Mark 10:1-16.** GOLDEN TEXT—Eph. 6:2.	2nd Sunday after Easter John 10:22-30.		Rev. 7:13-17.	Day's Length 13 hrs., 28 min.	
22	**Sun**	John 15:1-8.	10:09	♊	♂ ☿ ♃	5 15	6 43
23	Mon	Mark 10:1-16.	11:21	♊	Capella rises 4:42 a. m.	5 14	6 44
24	Tues	Gen. 2:18-25.	Morn	♋	♂ rises 3:12 a. m.	5 12	6 45
25	Wed	Gen. 24:61-67.	0:24	♋	Betelgeuse sets 3:54 a. m.	5 11	6 46
26	Thur	Prov. 31:10-20.	1:16	♌	Sirius sets 9:25 p. m.	5 10	6 47
27	Fri	Deut. 6:4-9.	1:59	♌	Castor rises 8:56 p. m.	5 8	6 48
28	Sat	Ps. 128:1-6.	2:35	♌	♂ ♆ ☾	5 7	6 49
18		**The Cost of Discipleship. Mark 10:17-27; 12:41-44.** GOLDEN TEXT—Matt. 6:21.	3rd Sunday after Easter Matt. 10:16-20.		Acts 4:8-20.	Day's Length 13 hrs., 44 min.	
29	**Sun**	Eph. 6:1-9.	3:05	♍	♂ ♀ ♃	5 6	6 50
30	Mon	Mark 10:17-27.	3:30	♍	☿ rises 4:58 a. m.	5 4	6 51

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
Full Moon	4th	10:38 P. M.	9:38 P. M.	8:39 P. M.	7:39 P. M.
Last Quarter	13th	4:08 A. M.	3:08 A. M.	2:08 A. M.	1:08 A. M.
New Moon	20th	1:25 A. M.	0:25 A. M.	11:25 P. M.	10:25 P. M.
First Quarter	26th	4:41 P. M.	3:41 P. M.	2:41 P. M.	1:41 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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1. What Happens when Young People Dare to Follow Christ? Luke 9:57-62. (Consecration meeting.)
8. Why We Believe in Immortality. I Cor.15:16-23. (Easter.)
15. The Danger of Slang and Cheap Talk. Matt. 12:33-37.
22. Why and How Should Christians Support the Eighteenth Amendment? Exod. 21:28,29; Prov. 23:29-32.
29. Right Attitudes toward the Religion of others. Rom. 14:1-13.

NEW BIRTH CHAPTER

John 3.

REV. FREEMAN H. SWARTZ
Norristown, Pa.

With the possible exception of the twenty-third Psalm and the fourteenth chapter of John, the third chapter of John's gospel is, perhaps, the most widely known and best beloved passage of all Biblical Literature. Though there may be no difference as to appreciation, there is a different appeal; the first two mentioned have been sources of comfort to many sorrowing and burdened hearts, the latter has been the means of bringing eternal light and life into many a benighted soul. This distinction gives rise to the question, "What makes this chapter such a favorite?"

Some one may answer, "John 3:16." This is true. But is that all? Is not the simple and yet profound expression of the "Word of Life" dependent upon the first half of the chapter for its historical background? (3:1-21). This passage, which has been translated into hundreds of languages and dialects and quoted to thousands of anxious hearts seeking Eternal Life is, at least to my mind, elucidated, to a great extent, by the historical setting. The fact that it is addressed to a person whose feelings and thoughts ran counter in so many things to ours, helps to make this passage more precious and helpful to us.

Is not this after all the real reason why we love John 3? Do we not see portrayed in Nicodemus and his search for spiritual truth, our own groping after spiritual light? Have not his questions been on our lips as well? Let us see.

At the time of this interview, Jesus was at Jerusalem attending the feast of the Passover. He may have been staying at the home of John, who later gave us the account. Day after day the people had watched Him perform miracles. Many, we are told, believed in Him, and no doubt would have made Him a national hero if the Saviour had entrusted himself to them. But this he did not do, for the record says "He knew what was in **man**."

"Now here was a **man**" the record continues, "the same came to Jesus by night." There are those who believe that Nicodemus did not come to Jesus with a sincere motive, and that his seemingly flattering introduction was an evidence of this. As for myself, I cannot accept this position. I believe that Nicodemus was sincere. However, since the purpose of this article is not to question or to defend the sincerity of Nicodemus we leave that fact open for personal opinion. We are glad that subsequent records show this visit was not in vain. (cf. ch. 7:50, 19:39).

In response to this expression of faith or flattery as the reader chooses, Jesus gives the startling reply; "Verily, verily I say unto you, except a man be born again he cannot **see** the Kingdom of God." The meaning of the figure amazes Nicodemus; and to his astonished questionings Jesus replies again, "Verily, verily I say unto you unless a man is born of the water and the spirit he cannot **enter** the Kingdom of God." The second reply seems to cause more wonder than the first, and while the astonished ruler held his peace, the Master artfully explains the mysteries of the New Birth by an illustration from the natural world: the wind, the power of which can be seen and felt, though the substance can not be seen. Still Nicodemus does not apprehend, for he asks, "How can these things come about."

It is now the Master's turn to be astonished "Art thou a teacher in Israel and knowest not these things!" is his searching question. He instantly charges Nicodemus with unbelief, not ignorance or inability to understand. (cf. v. 12). Ah, how perfect art thou, Oh Master Teacher! Thou Who dost discern the unexpressed thought and motives of mens hearts.

Then by imagination one can almost see the yearning Saviour as he leans forward and calls the attention of this ruler to the story of the Brazen Serpent depicting in shadow and type his own vicarious death. The tenderness that was in the Saviour's voice, the one "who spake as never man spake," reaches down through the more than nineteen centuries that have passed that night, reaches down to us in these marvelous words, "For God so loved the World that He gave his only begotten Son that whosoever believeth in Him

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5th Month — MAY — 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Tues	Matt. 16:21-28.	3:53	♎	Procyon sets 11:36 a. m.	5 3	6 52
2	Wed	Luke 6:39-45.	4:16	♎	Pollux rises 9:01 p. m.	5 2	6 52
3	Thur	Luke 19:11-27.	4:38	♎	♂ ☿ ☉	5 1	6 53
4	Fri	1 Cor. 16:1-9.	5:01	♏	☽ ☿ in ♌	5 0	6 54
5	Sat	Eccles. 5:10-17.	5:28	♏	Regulus rises 2:45 p. m.	4 59	6 55
19	**Greatness Through Service. Mark 9:33-50; 10:35-45.** GOLDEN TEXT—Mark 10:45.				4th Sunday after Easter Matt. 10:24-33. I Thess. 2:9-13.	Day's Length 13 hrs., 58 min.	
6	Sun	Isa. 55:1-5.	rises	♐	♃ rises 4:02 a. m,	4 58	6 56
7	Mon	Mark 10:35-45.	9:58	♐	♆ stationary ♂ ♄ ☾	4 57	6 57
8	Tues	John 13:12-20.	10:54	♐	☿ in perihelion	4 56	6 58
9	Wed	Acts 26:12-20.	11:46	♍	Arcturus sets 6:11 a. m.	4 55	6 59
10	Thur	Matt. 8:5-13.	Morn	♍	♂ in gr. south latitude.	4 54	7 0
11	Fri	Heb. 2:1-10.	0:30	♒	Antares rises 9:05 a. m.	4 53	7 1
12	Sat	Phil. 2:1-11.	1:10	♒	Vega rises 6:16 p. m.	4 51	7 2
20	**Jesus Enters Jerusalem. Mark 11:1-33.** GOLDEN TEXT—Zech. 9:9.				5th Sunday after Easter Luke 11:9-13. I Tim. 6:11-16.	Day's Length 14 hrs., 13 min.	
13	Sun	Isa. 42:1-9.	1:45	♓	♄ rises 8:54 p. m.	4 50	7 3
14	Mon	Mark 11:1-11.	2:15	♓	Altair rises 9:09 p. m.	4 49	7 4
15	Tues	Mark 11:12-26.	2:44	♓	♂ ♂ ☾ ♂ ♁ ☾	4 48	7 5
16	Wed	John 2:13-22.	3:12	♈	Markab rises 0.20 a. m.	4 47	7 5
17	Thur	Rev. 21:1-8. (Ascension)	3:41	♈	♂ ♃ ☾ ♐ ♆ ☉	4 47	7 6
18	Fri	Zech. 9:9-17.	4:13	♉	♂ ♀ ☾	4 46	7 7
19	Sat	1 Cor. 3:16-23.	4:48	♉	● ☉ eclipse, not visible	4 45	7 8
21	**Jesus Teaching in the Temple. Mark 12:13-44.** GOLDEN TEXT—Matt. 7:29.				Sunday after the Ascension of Christ John 7:33-39. Col. 3:1-10.	Day's Length 14 hrs., 25 min.	
20	Sun	Ps. 24:1-10.	5:32	♊	♂ ☿ ☾	4 44	7 9
21	Mon	Mark 12:13-27.	Sets	♊	Spica rises 4:35 p. m.	4 43	7 10
22	Tues	Mark 12:28-37.	11:08	♋	Polaris south 6:43 p. m.	4 43	7 11
23	Wed	1 Pet. 2:13-25.	11:56	♋	♀ rises 4:10 a. m.	4 42	7 12
24	Thur	Rom. 13:1-7.	Morn	♌	♂ ♀ ♁	4 41	7 13
25	Fri	Matt. 22:34-40.	0:35	♌	♂ ♆ ☾	4 40	7 13
26	Sat	2 Cor. 8:9-15.	1:07	♍	Aldebaran sets 3:01 p. m.	4 40	7 14
22	**The Wicked Husbandmen. Mark 12:1-12; 13:1-37.** GOLDEN TEXT—Psa. 1:6.				Whitsunday John 14:15-21. Acts 2:32-41.	Day's Length 14 hrs., 36 min.	
27	Sun	Ps. 119:1-8.	1:34	♍	Rigel sets 10:53 p. m.	4 39	7 15
28	Mon	Mark 12:1-12.	1:59	♎	Capella rises 2:22 a. m.	4 39	7 15
29	Tues	Mark 13:28-37.	2:22	♎	♂ rises 1:59 a. m.	4 38	7 17
30	Wed	John 11:47-57.	2:44	♎	Betelgeuse sets 1:34 a. m.	4 37	7 17
31	Thur	2 Chron. 36:11-21.	3:06	♏	Sirius sets 7:05 p. m.	4 37	7 18

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
Full Moon	4th	3:12 P. M.	2:12 P. M.	1:12 P. M.	12:12 P. M.
Last Quarter	12th	3:50 P. M.	2:50 P. M.	1:50 P. M.	12:50 P. M.
New Moon	19th	8:14 A. M.	7:14 A. M.	6:14 A. M.	5:14 A. M.
First Quarter	26th	4:11 A. M.	3:11 A. M.	2:11 A. M.	1:11 A. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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6. How to Choose a Life-Work. Eccl. 9:10;I Thess. 4:9-12. (Consecration meeting.)
13. Home Life, a Test of My Christianity. Tit. 2:1-14.
20. How to Train for Larger Leadership. Num. 27:15-23.
27. What Does It Mean to Me That "All Men Are Brothers"? Rom 15:1-6.

MY CONSECRATION CHAPTER
Romans 12

REV. A. J. DYCK
Inman, Kansas

My consecration to Christ and His cause is an act of **Love** and not merely an act of **Duty.** Pythagoras in his day demanded intelligent worship, but God demands worship in **spirit** and in **truth.** We must, however, not only worship Him because He demands it, but because He loved us, still loves us, and always will love us. True consecration teaches us to say with Paul in II Cor. 5:14: "The love of God constraineth us." Or as he writes to the Galatians in capter 2:20, "I am crucified to Christ; nevertheless, I live: yet not I, but Christ liveth in me." God is my creator, and I must give that which is due. In Christ Jesus He is my Father, and I must love and serve as a son. This sacrifice, this love, and this service given unreservedly and cheerfully is true consecration.

In this chapter Paul sums up the argument of the foregoing part of the epistle with plain rules of living, and advisedly calls religion a reasonable service. Here the soul stands as the High Priest and the body is to be consecrated by the High Priest. When a man presents his body a living sacrifice, it is a sign unspoken but certain, that he delivers up all unto the service of God. Paul here treats us as free servants, for we are morally free, and asks for our gifts and our services. We must learn to reign over ourselves and our bodies as well. Seneca, the heathen philosopher, declared that to serve God is to reign. And surely we as Christians can feel this as he could not. Every true Christian reigns over his mind, and whatever the mind thinks the body will act. If a man have genuine faith, true love to God, and the inward feeling of spiritual relationship, he will not be able to hold himself back. His soul will rise upward to the supreme good; he will present himself a living sacrifice. Sin's power is lessened if he stands before the altar of God and there continually offers himself, his all, a living sacrifice, acceptable to God.

In consecrating our all Paul speaks first of the body to be offered a living sacrifice holy, acceptable to God in our reasonable service. The body is important as an offering for it is the **avenue of sin.** There may be sin committed in the secret chambers of the soul, while the body seems to move on in the sphere of outward respectability. The fallen angels had no bodies and yet sinned, but a soul fettered with physical entanglements has difficulty in preserving moral purity. Soul and body are in constant warfare. Our physical sensations are the avenues along which the tempter travels. Surely it were easier to keep from sin if there were no body; the eye would not engender lust; the ear would not enthrall with siren sounds; the tongue would not speak impure thoughts; the appetite would not dethrone man's reason; and yet the soul might not be noble. Let us not ask to be set free from this body of the flesh, but to have grace given, so that we may present the body a living sacrifice. Let the soul do the priestly work.

Further the body is the **Souls instrument.** Paul clearly draws a distinction between the "you" and "your bodies". The body is not you, though mysteriously joined. The soul works through the body. It finds its outlet and touches the external world by means of the body. There may be such a thing as soul touching soul—the unseen "you" coming in contact with another unseen "you", but for the most part we influence and are influenced by material organizations. Thought works by means of brain currents and by the method of language. Therefore the material should be first surrendered. Where there is high spiritual surrender in the soul, it will show itself in a beautiful physical nature. The body is ennobled by being presented a living sacrifice. Offered bodies are a sign of the completeness of the offering. The spiritual life is a divine force shaping our thoughts and pulsating through our bodies. Soul and body must be consecrated upon God's altar; and it must be an ever-recurring dedication.

However, not only the body and the soul, but also the mind should be dedicated to God and His cause. "Be ye transformed by the renewing of your mind." God's work becomes our work, and our work will be God's work. The branch is grafted into the vine. The mind

(Continued on page 33)

6th Month JUNE 30 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Fri	Acts 7:51-60.	3:32	♏	Castor rises 5:50 a. m.	4 37	7 18
2	Sat	Ezek. 33:1-9.	4:00	♐	☿ sets 9:10 p. m.	4 37	7 19
23		**Jesus Facing Betrayal and Death. Mark 14:1-42.** GOLDEN TEXT—Mark 14:36.			Trinity Sunday Matt. 28:18-20. Titus 3:4-8.		**Day's Length 14 hrs., 42 min.**
3	**Sun**	Ps. 1:1-6.	4:34	♐	☾ total eclipse, invisible	4 37	7 19
4	Mon	Mark 14:17-25.	rises	♐	♂ in perihelion	4 36	7 20
5	Tues	Mark 14:32-42.	9:42	♑	Procyon rises 7:38 a. m.	4 36	7 21
6	Wed	Exod. 12:21-28.	10:30	♑	♂ ♄ ☉	4 36	7 21
7	Thur	Heb. 5:1-10.	11:11	♒	Pollux rises 4:21 p. m.	4 35	7 22
8	Fri	Matt. 10:24-33.	11:11	♒	Regulus rises 12:23 p. m.	4 35	7 23
9	Sat	John 17:1-10.	Morn	♒	♃ rises 2:07 a. m.	4 35	7 23
24		**The Arrest and Trial. Mark 14:43 to 15:15.** GOLDEN TEXT—Isa. 53:3.			1st Sunday after Trinity Mark 4:26-32. Acts 2:42-47.		**Day's Length 14 hrs., 49 min.**
10	**Sun**	Ps. 22:1-21.	0:17	♓	Arcturus sets 4:07 a. m.	4 35	7 24
11	Mon	Mark 14:43-52.	0:46	♓	☊ ☿ in ♉	4 34	7 24
12	Tues	Luke 22:54-62.	1:13	♈	♂ ☋ ☾	4 34	7 25
13	Wed	Mark 15:1-15.	1:40	♈	♂ ♂ ☾	4 34	7 25
14	Thur	Luke 23:8-12.	2:09	♉	♂ ♃ ☾	4 34	7 26
15	Fri	Matt. 27:17-26.	2:42	♉	Antares rises 6:49 a. m.	4 34	7 26
16	Sat	Acts 3:11-21.	3:21	♊	☿ stationary.	4 34	7 27
25		**The Crucifixion. Mark 15:16-47.** GOLDEN TEXT—Rom. 5:8.			2nd Sunday after Trinity Luke 15:11-32. I John 1:5-2:2.		**Day's Length 14 hrs., 53 min.**
17	**Sun**	Isa. 53:1-6.	4:07	♊	● ☉ partial eclipse invis.	4 34	7 27
18	Mon	Mark 15:22-32.	4:49	♋	♂ ☿ ☾	4 34	7 27
19	Tues	Mark 15:33-41.	Sets	♋	Vega rises 3:48 p. m.	4 34	7 28
20	Wed	Luke 23:32-43.	10:30	♌	♄ rises 6:07 a. m. summer begins	4 35	7 28
21	Thur	John 19:23-31.	11:06	♌	☉ enters ♋	4 35	7 28
22	Fri	Mark 15:42-49.	11:36	♍	Altair rises 6:37 p. m.	4 35	7 28
23	Sat	Rom. 5:1-11.	Morn	♍	Markab rises 9:56 p. m.	4 35	7 28
26		**Review: Jesus the Saviour.** GOLDEN TEXT—Josh. 24:15.			3rd Sunday after Trinity Matt. 15:1-11. Acts 5:34-42.		**Day's Length 14 hrs., 52 min.**
24	**Sun**	Isa. 53:7-12.	0:02	♍	Spica rises 2:23 p. m.	4 36	7 28
25	Mon	Mark 9:1-10.	0:25	♎	Polaris south 4:31 p. m.	4 36	7 29
26	Tues	Mark 10:35-45.	0:48	♎	♀ rises 4:26 a. m.	4 36	7 29
27	Wed	Mark 11:1-10.	1:11	♍	Aldebaran sets 12:58 p. m.	4 37	7 29
28	Thur	Mark 12:1-12.	1:35	♍	Rigel sets 8:49 p. m.	4 37	7 29
29	Fri	Mark 15:1-15.	2:03	♍	♋ ☋ ☉ ♂ ☿ ♃	4 37	7 29
30	Sat	Mark 16:1-8.	2:34	♐	♂ ♄ ☾	4 38	7 29

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
Full Moon	3d	7:13 A. M.	6:13 A. M.	5:13 A. M.	4:13 A. M.
Last Quarter	11th	0:51 A. M.	11:51 P. M.	10:51 P. M.	9:51 P. M.
New Moon	17th	3:42 P. M.	2:42 P. M.	1:42 P. M.	12:42 P. M.
First Quarter	24th	5:47 P. M.	4:47 P. M.	3:47 P. M.	2:47 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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3. My Plans for a Profitable Summer. Mark 6:1-6 (Consecration meeting.)
10. How Are Our Amusements a Measure of Our Christianity? Rom. 14:7, 13-19.
17. The Church's Responsibility for Recreation. Lev. 23:39-43; Mark 6:31. 32.
24. Missionary Possibilities in Recreation at Home and Abroad. 1 Cor. 9:23-27.

THE WORKS AND WORD OF GOD

Psalm 19

REV. J. J. BALZER
Mt. Lake, Minn.

This Psalm consists of two distinct parts and closes with a prayer. In the first part (verses 1-6) we read of God—El and Elohim—as revealed in His works—Creation—and in the second part of the Lord—Jehovah, the Redeemer—as revealed in the Law, His Word. Both, Creation and Revelation in His written Word make known His glory. It is a Psalm of David, who speaks of himself as the servant of Jehovah.

If our poor destructive, socalled Higher Critics, had reckoned with this simple fact, that the name of God as Creator is El and Elohim, and that His name in establishing a covenant of grace with man is Jehovah, they would not have made that great mistake to invent that miserable theory of an Elohist and Jehovist writer of the Pentateuch, by which they try to disprove the authorship of Moses of these first five books of the Bible.

In this wonderful Psalm we have:

1st—Creation a Witness of the Glory of God

(verses 1-6)

God's wonderful Creation is also a wonderful witness to Himself as Creator. Of this we read in Romans 1:20. The book of Job has much to say about Creation as a majestic witness for God. The 38th chapter is full of questions which no man has ever answered. Creation is the primitive witness of God to man, His Creature.

Creeds, even the so-called "Apostles Creed", ascribe this creation exclusively to the Father, but the New Testament gives us a different conception. There we read that all creation is by the Son of God and for Him. (See Col. 1:16; John 1:1-14; Heb. 1; and other parts of the Scripture). And did He not manifest Himself as such, when He came in incarnation into His own earth? Did He not in His wonderful miracles display the almighty power of the Creator? Creation must therefore bear a definite witness to Himself, the Son of God, Jehovah our Lord and Redeemer.. Alas,—how little we understand this witness to Christ in all creation.

"The heavens declare the glory of God." Astronomy reveals some of the wonders of these unfathomable heavens. Millions of stars declare His glory. Solar systems upon solar systems. And behind the distant constellations, from which light traveling 186,000 miles a second, takes hundreds of years to pierce this vast space and become visible to our eyes upon our little planet. Beyond these far distant worlds, we are told, are other universes. What mysteries are there! What a name **"Creation" is.** And what little we know of it, surely declares the "Glory of God." With what delight should be lift up our eyes to see the Glory of God's Creation.

And the witness of these heavens is never interrupted; unceasingly, by day and by night they have something to say to us. They have speech and words, not audible to the ear but to the mind and heart (see Isa. 40:26). What power and what glory they declare. Their line or sound is going out through all the earth, and to the ends of the earth their words. No limitation. It is a universal witness, heard everywhere.

Then the sun is made prominent in this witness of creation, because the sun is the symbol of Scripture of supreme authority, the type of our Lord Jesus Christ. As the sun is the source of light and life and fruitfulness, so Christ is the light and life of the world, and thru Him only fruitfulness is possible. All salvation and blessings come from Him.

2nd—The Witness of the Word,

(verses 7-14)

Twelve encomiums of the Law now follow. One can easily discern how now the heart of the writer of this Psalm begins to beat, with redoubled joy as he comes to speak of God's Word, the revelation of his will. While the **Tora,** the Law given to Israel, is primarily in view, the Word of God is also meant. For what is true of the Law is also true of the rest of the written revelation of God. The Law is holy, just, and good (Rom. 7:12); so is the Word of God. The Law is spiritual (Rom. 7:14); so also is God's Word. The purpose of the Law is fully revealed in the New Testa-

(Continued on page 36)

7th Month — JULY — 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
27		**The Early Life of Saul. Duet. 6:4-9; Phil. 3:4-6.** GOLDEN TEXT—Eccles. 12:1.	4th Sunday after Trinity Matt. 8:5-13. Acts 9:1-20.			Day's Length 14 hrs., 51 min.	
1	Sun	Zeph. 3:14-20.	3:11	♐	♂ ☌ ☉ Superior	4 38	7 29
2	Mon	Deut. 6:4-9.	3:55	♑	☾ Capella south 10:56 p. m.	4 39	7 29
3	Tues	Phil. 3:3-8.	4:47	♑	♂ ☌ ♃	4 39	7 28
4	Wed	Acts 22:3, 25-29.	rises	♑	⊕ in aphelion	4 40	7 28
5	Thur	Deut. 11:18-25.	9:48	♒	♂ rises 0:41 a. m.	4 40	7 28
6	Fri	Phil. 3:7-16.	10:20	♒	Betelgeuse rises 6:24 p. m.	4 41	7 28
7	Sat	Matt. 22:34-40.	10:49	♓	Sirius rises 4:20 p. m.	4 41	7 28
28		**Saul and Stephen. Acts 7:54 to 8:3; 22:3, 4, 19, 20.** GOLDEN TEXT—Rev. 2:10.	5th Sunday after Trinity Luke 10:38-42. Phil. 3:8-14.			Day's Length 14 hrs., 45 min.	
8	Sun	Ps. 119:33-40.	11:17	♓	Castor rises 3:25 p. m.	4 42	7 27
9	Mon	Acts 7:54-60.	11:43	♈	♂ ☍ ☾	4 43	7 27
10	Tues	Acts 8:1-8.	Morn	♈	☍ ☿ stationary.	4 43	7 26
11	Wed	Matt. 22:15-22.	0:09	♉	♂ ♃ ☾	4 44	7 26
12	Thur	1 Pet. 4:12-19.	0:49	♉	♂ ♂ ☾ ☿ gr. south lat.	4 45	7 26
13	Fri	2 Tim. 4:1-8.	1:15	♊	☍ stationary.	4 45	7 25
14	Sat	Matt. 5:43-48.	1:57	♊	☿ rises 3:36 a. m.	4 46	7 25
29		**The Conversion of Saul. Acts 9:1-19a; 22:6-16.** GOLDEN TEXT—1 Tim. 1:15.	6th Sunday after Trinity John 5:19-29. Eph. 2:4-10.			Day's Length 14 hrs., 38 min.	
15	Sun	Ps. 116:12-19.	2:48	♊	♂ ☿ ☾	4 47	7 25
16	Mon	Acts 9:1-9.	3:49	♋	● Procyon rises 5:01 p. m.	4 48	7 24
17	Tues	Acts 9:10-19a.	4:56	♋	♂ ♀ ☾	4 48	7 24
18	Wed	Acts 22:6-16.	Sets	♌	Pollux rises 6:12 p. m.	4 48	7 23
19	Thur	Gal. 1:11-17.	9:34	♌	♂ ♆ ☾	4 49	7 23
20	Fri	John 3:1-8.	10.02	♍	♀ in perihelion.	4 50	7 22
21	Sat	1 Tim. 1:12-17.	10:27	♍	☿ gr. west. longitude	4 51	7 21
30		**Saul's Early Ministry. Acts 9:19b-30; 11:19-30.** GOLDEN TEXT—Acts 9:20.	7th Sunday after Trinity Luke 13:10-17. Heb. 12:5-11.			Day's Length 14 hrs., 30 min.	
22	Sun	Ps. 119:41-48.	10:50	♎	Regulus rises 9:21 a. m.	4 51	7 21
23	Mon	Acts 9:19b-25.	11:13	♎	♃ rises 11:34 p. m.	4 52	7 20
24	Tues	Acts 9:26-31	11:36	♏	● Arcturus sets 4:11 p. m.	4 53	7 19
25	Wed	Acts 11:19-26.	Morn	♏	Antares sets 4:56 p. m.	4 54	7 18
26	Thur	Acts 26:12-23.	0:02	♏	Vega south 1:23 p. m.	4 55	7 17
27	Fri	1 Tim. 4:6-16.	0:32	♐	♄ rises 3:33 a. m.	4 56	7 16
28	Sat	Luke 4:16-24.	1:08	♐	♂ ♄ ☾	4 57	7 15
31		**The First Foreign Missionaries. Acts 13:1-52.** GOLDEN TEXT—Matt. 28:19, 20.	8th Sunday after Trinity Matt. 19:16-26. I Tim. 6:6-10.			Day's Length 14 hrs., 18 min.	
29	Sun	Rom. 12:1-8.	1:50	♐	Altair sets 9:10 p. m.	4 57	7 15
30	Mon	Acts 13:1-5.	2:39	♑	Markab sets 1:21 a. m.	4 58	7 14
31	Tues	Acts 13:6-12.	3:35	♑	☿ in ♌	4 59	7 13

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
Full Moon	2d	9:48 P. M.	8:48 P. M.	7:48 P. M.	6:48 P. M.
Last Quarter	10th	7:16 A. M.	6:16 A. M.	5:16 A. M.	4:16 A. M.
New Moon	16th	11:35 P. M.	10:35 P. M.	9:35 P. M.	8:35 P. M.
First Quarter	24th	9:38 A. M.	8:38 A. M.	7:38 A. M.	6:38 A. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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1. America First—in What? Prov. 14:34; Ps. 33:12. (Consecration meeting.)
8. What Can We Do to Help Improve Our Community? Neh. 2:12-20.
15. Getting a Thrill out of Christian Living. Phil. 3:1-16.
22. Keeping Fit—Physically, Mentally, Spiritually. I Tim. 4:8; II Tim. 1:7; I John 2.
29. Appreciating Our Immigrant Neighbors. Ruth 2:4-17.

"A PRAYER FOR PARDON CHAPTER"

Psalm 51

REV. ALBERT CLAASSEN
Los Angeles, Calif.

Genuine prayer for parden calls for an exercise of the human soul which touches the deepest experiences of man. In no other activity, if sincere, does the sinner so completely prostrate himself before the Almighty than in the humble supplication for the forgiveness of his sins. Neither is there any other task in which man finds so rich a reward at the hand of God than the laying down of his burden of sin at the throne of mercy.

Ever since David gave voice to the cry of his soul in the words of this wonderful 51st Psalm have sinners, staggering under the burden of their guilt, found welcome and adequate expression for their supplications here. An Indian convert one day came burdened with his sin desiring to give public expression to relieve his troubled soul. He asked what he might say to the congregation. I read to him this Psalm quietly. He listened with intense interest. Then after a pause he replied, that is just what I need to say. May I read this to the church as an expression of my heart?

Not often do we use or find this Psalm used in public or even family worship. Nor do we in private devotional reading turn to this scripture as frequently as to many other passages. But in experiences when the Holy Spirit speaks to us, like Nathan to David, convicting us of sin, I find myself in the solitude with Christ turning to Psalm 51 and the expressions thereof are reborn in my soul into supplications of intense emotion of my own heart.

Such is the blessed ministry of this precious passage of scripture to sinners of all ages. In it we find the marks of a soul in the deep heartrending experiences of true repentence. Here the Holy Spirit teaches us the prayer of a penitent heart. Here He indicates the steps leading to the mercy seat where the penitent sinner finds a gracious hearing, a ready pardon, a free salvation and a complete restoration. Its contents may be outlined in various ways. The following steps are clearly revealed in the Psalm:-

1. An appeal for mercy and cleansing based on faith in the loving kindness of God.

2. The confession of sin is made in recognition that its devastating effects were directed against God and sprang from the ruined condition of the sinners nature.

3. Complete regeneration by the renewing of a right spirit and the abiding control of the soul by the Holy Spirit is the plea in view of the holiness of God.

4. The petition for restoration to the experience of joy in God's salvation and for a part in His service is made upon the consciousness of obtained pardon.

5. Intercession for the continued pleasure of God to rest upon Zion and its ministry of sacrificial worship among men closes the prayer.

This prayer for pardon has become the supplication of many a sin sick heart thruout the ages. It means nothing to a self-righteous soul. Its appeal is to the sinner burdened with a consciousness of his guilt before God. And as in such an experience with a truly penitent heart I allow the Holy Spirit to make these expressions the very cry of my soul there comes over me the conviction, the blood of Jesus, His Son, cleanseth us from all sin. I feel the soul-crushing burden of my sin is removed and I can arise with the assurance inexpressibly precious my sin is forgiven and I am pardoned, a child of God in fellowship and harmony with Him who thru Jesus Christ has become my Father in heaven.

May the Lord bless this Psalm as it is sent out by the Lord with its messages of pardon for sinners.

THE SUFFERING SERVANT

(Continued from page 9)

up with meaning a mystery so cruel as this: The Lord Himself had purposed to bruise His Servant for the salvation of mankind.

God also gives the reward to the Servant. Through His soul making a guilt-offering "he shall see his seed, shall prolong his days and the pleasure of Jehovah prosper in his hand." Through this many shall believe, He shall live into hearts of many in endless years, He shall be the greatest force and power on earth in the lives of believers. The Servant gave all, He intercedes now and shall receive all. Pain in God's service shall lead to glory.

8th Month — AUGUST — 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Wed	Acts 13:32-41.	4:37	♒	☽ ♐ ♃ ☉	5 0	7 12
2	Thur	Acts 13:42-49.	rises	♒	Spica sets 10:04 p. m.	5 1	7 11
3	Fri	Matt. 10:5-15.	8:52	♓	Polaris south 9:26 p. m.	5 2	7 10
4	Sat	Isa. 6:1-8.	9:20	♓	☿ in perihelion.	5 3	7 9
32	**Paul in a Pagan Country. Acts 14:1-28.** GOLDEN TEXT—Phil. 4:12.		9th Sunday after Trinity Matt. 16:24-28. Acts 17:24-31.			Day's Length 14 hrs., 4 min.	
5	Sun	Ps. 67-1-7.	9:47	♈	♂ ♁ ☾	5 4	7 8
6	Mon	Acts 13:50—14:7.	10:13	♈	♀ sets 7:42 p. m.	5 5	7 7
7	Tues	Acts 14:8-20.	10:42	♈	Aldebaran rises 10:17 p. m.	5 6	7 6
8	Wed	Acts 14:21-28.	11:14	♉	☾ ♂ ♃ ☾	5 7	7 5
9	Thur	Acts 10:34-39.	11:53	♉	♂ ♂ ☾	5 8	7 4
10	Fri	Isa. 55:1-7.	Morn	♊	♂ ♀ ♆	5 8	7 2
11	Sat	Mic. 4:1-5.	0:39	♊	♀ gr. north latitude.	5 9	7 1
33	**The Council at Jerusalem. Acts 15:1-35; Gal. 5:1-15.** GOLDEN TEXT—John 8:36.		10th Sunday after Trinity Luke 19:1-10. I Tim. 1:12-17.			Day's Length 13 hrs., 50 min.	
12	Sun	Matt. 5:10-16.	1:34	♋	☿ gr. north latitude. ☁	5 10	7 0
13	Mon	Acts 15:1-5.	2:38	♋	Rigel rises 11:02 p. m.	5 11	6 58
14	Tues	Acts 15:6-11.	3:46	♌	Capella rises 9:00 p. m.	5 12	6 57
15	Wed	Acts 15:12-21.	4:58	♌	● ♂ ☿ ☾ ♂ ♆ ☾	5 12	6 56
16	Thur	Acts 15:22-35.	8:27	♍	♂ ☿ ☉ superior ♂ ♀ ☾	5 13	6 54
17	Fri	Gal. 5:1-15.	8:27	♍	♄ stationary.	5 14	6 53
18	Sat	Eph. 2:11-21.	8:51	♎	♂ ☿ ♆	5 15	6 52
34	**Paul Carries Gospel to Europe. Acts 15:36 to 16:15.** GOLDEN TEXT—Acts 16:9.		11th Sunday after Trinity Mark 12:41-44. James 2:13-17.			Day's Length 13 hrs., 34 min.	
19	Sun	Ps. 133:1-3.	9:11	♎	♂ rises 11:14 p. m.	5 16	6 50
20	Mon	Acts 15:36-41.	9:38	♎	Betelgeuse rises 3:28 p. m.	5 17	6 49
21	Tues	Acts 16:6-15.	10:03	♏	Sirius rises 3:03 a. m.	5 18	6 48
22	Wed	Jon. 3:1—4:3.	10:32	♏	♂ ♆ ☉	5 19	6 47
23	Thur	Gen. 12:1-9.	11:04	♐	♋ Castor rises 0:41 a. m.	5 20	6 45
24	Fri	Exod. 3:9-17.	11:43	♐	♂ ♄ ☾	5 21	6 43
25	Sat	Rom. 10:1-15.	Morn	♐	☿ sets 7:12 p. m.	5 22	6 42
35	**Paul in a Roman Prison. Acts 16:16-40.** GOLDEN TEXT—Phil. 4:4.		12th Sunday after Trinity John 8:31-45. Rom. 7:18-8:4.			Day's Length 13 hrs., 18 min.	
26	Sun	Isa. 60:1-6.	0:29	♑	Procyon rises 2:39 a. m.	5 23	6 41
27	Mon	Acts 16:16-24.	1:22	♑	Pollux rises 1:04 a. m.	5 24	6 40
28	Tues	Acts 16:25-40.	2:22	♒	Regulus rises 6:57 a. m.	5 25	6 38
29	Wed	Gen. 41:1-13.	3:28	♒	♃ rises 9:15 p. m.	5 26	6 37
30	Thur	Dan. 3:24-30.	4:36	♒	☽ ♃ stationary	5 26	6 35
31	Fri	Ps. 91:1-16.	5:47	♓	Arcturus rises 8:27 a. m.	5 27	6 33

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
Full Moon	1st	10:30 A. M.	9:30 A. M.	8:30 A. M.	7:30 A. M.
Last Quarter	8th	12:24 P. M.	11:24 A. M.	10:24 A. M.	9:24 A. M.
New Moon	15th	8:49 A. M.	7:49 A. M.	6:49 A. M.	5:49 A. M.
First Quarter	23rd	3:21 A. M.	2:21 A. M.	1:21 A. M.	0:21 A. M.
Full Moon	30th	9:34 P. M.	8:34 P. M.	7:34 P. M.	6:34 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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5. Personal Conviction Versus Following the Crowd. Acts 5:27-29. (Consecration meeting.)
12. True and False Standards of Success. Matt. 7:1-5; Josh. 1:8.
19. How Magazines and Newspapers Help or Hinder Christian Living. 2 Tim. 3:1-17.
26. What the World Owes to Religious Leaders. 2 Cor. 12:1-12.

FREEDOM CHAPTER

Galatians 5

REV. J. D. WARKENTIN
Fortuna, Mo.

No one was more concerned for Christian freedom than was Paul. His own experience had taught him the meaning of being a slave to a system of religion or to his inherent weaknesses. He had been a zealous follower of the law from which he expected the satisfaction his soul longed for, which, however, he had not found in the pursuit of law observance. So far as the letter was concerned he, like the best of the Jews, could point to the fact that he had kept it in its entirety. Yet his soul hunger kept egging him on so that in spite of his exact observance of the law there was no rest. On the way to Damascus when he surrendered to the Christ as the only chance to receive pardon, rest and freedom from the shackles that bound him, then as no other he understood the preciousness of the freedom that anybody can obtain through Christ. Therefore he was so concerned that the Galatians should not be robbed of this possession.

Being intensely interested in the spread of the Gospel Paul also had preached to the Galatians and these had accepted it as he had preached it to them in accordance with the decision at the Jerusalem conference. The Galatians were of Celtic blood, hence very emotional and easily influenced. Unable to discern false preaching they fell an easy prey to the judaizing teachers who came after Paul to undo what had accomplished. These false teachers taught an acceptance of judaism as requisite to the reception of Jesus the fulfiller of the law, and many, if they had not accepted these teachings as yet, were on the verge of doing so. At this point Paul addresses these Galatians with the words of this chapter, containing that matchless challenge, by all means to retain that state of freedom which was theirs in Christ.

The first thought in this freedom chapter is the injunction that since Christ set them free for freedom; they should stand fast in that freedom and not again be entangled with that yoke of bondage. These teachers had told them that they would have to be circumcised and thus become heirs to the covenant that God had made with the Jews and that then they could claim the benefits that came through Christ Jesus. Thus they would give the law first place instead of Christ. Paul shows them that if they follow that advice, Christ has become nothing to them, for Christ came to free us from the curse of the law which rested on us for disobeying it and show mankind another way to meet the demands of the law with strength supplied by Him. He came to fulfill the prophecy of Ezekiel through whom God says, "Into their hearts I will write my law", so that obedience would not be the result of an outward "must" but of an inward urge and men obey because they love to do so. If the Galatians would revert to the law they would have to be justified by the law and hence have no use for the grace of Christ. Outward forms are of no avail in Christ. Circumcised or uncircumcised, red, black or white makes no difference; they are all sinners and must come by the way of the cross. Hence the warning not to be entangled again with the yoke of bondage.

The next thought is a warning not to misuse this liberty to which they have been called in Christ Jesus. Do not get the idea that now you have been freed from sin and the power of sin you can do anything that pleases your fancy. But then someone says, according to Paul we are not under the law. We are not under the law but above the law in Christ Jesus; that is, our standard of living is not dominated by the "must" of the law but by the "I will" which is the result of the love of God shed abroad in our hearts. Selfishness will have no room in our thoughts or actions if we are living according to the standards set by Jesus Christ.

Another thought closely related to the foregoing one is that if the Galatians would not fulfill the lusts of the flesh they must walk in the Spirit. A continual contest is going on in the life of every believer in Christ; namely, that between the Spirit and the flesh. The Spirit is pitted against the flesh and the flesh against the Spirit. Therefore it is very important that they walk in the Spirit. That the

(Continued on page 41)

9th Month — SEPTEMBER — 30 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Sat	Luke 6:27-38.	7:49	♓	Antares sets 10:01 p. m.	5 29	6 30
36	**Paul in Thessalonica. Acts 17:1-15; Rom. 15:18-20.** GOLDEN TEXT—Psa. 119:130.		13th Sunday after Trinity Luke 6:20-31. Phil. 2:1-11.			Day's Length 13 hrs., 1 min.	
2	**Sun**	Isa. 55:6-13.	8:16	♈	♂ ♁ ☾	5 28	6 32
3	Mon	Acts 17:1-9.	8:44	♈	Vega rises 4:30 p. m.	5 29	6 29
4	Tues	1 Thess. 1:1-10.	9:16	♉	♂ ♃ ☾	5 30	6 27
5	Wed	Luke 23:1-7.	9:52	♉	♐ ♄ ☉	5 31	6 26
6	Thur	John 5:30-38.	10:32	♊	♑ ♄ sets 10:36 p. m.	5 32	6 24
7	Fri	John 5:39-47.	11:28	♊	♂ ♁ ☾ ☿ in ♍	5 33	6 22
8	Sat	1 Thess. 2:1-16.	Morn	♋	Altair sets 2:40 a. m.	5 34	6 21
37	**Paul in Athens and Corinth. Acts 17:16 to 18:17.** GOLDEN TEXT—1 Cor. 2:2.		14th Sunday after Trinity Matt. 13:44-50. II Peter 1:2-11.			Day's Length 12 hrs., 44 min.	
9	**Sun**	Ps. 119:9-16.	0:27	♋	Markab sets 6:18 a. m.	5 35	6 19
10	Mon	Acts 17:16-21.	1:33	♌	♂ ☿ ♀	5 36	6 17
11	Tues	Acts 17:22-32.	2:43	♌	Spica sets 7:57 p. m.	5 37	6 15
12	Wed	Acts 18:1-11.	3:52	♍	♂ ♆ ☾	5 38	6 14
13	Thur	Isa. 44:9-20.	4:59	♍	Polaris south 1:18 a. m.	5 39	6 13
14	Fri	1 Cor. 2:1-16.	Sets	♍	♑ ♂ ☉	5 40	6 11
15	Sat	Heb. 1:1-9.	7:16	♎	♂ ♀ ☾ ♂ ☿ ☾	5 41	6 10
38	**Paul Writes to His Friends in Corinth. 1 Cor. 1 to 4.** GOLDEN TEXT—Psa. 133:1.		15th Sunday after Trinity Luke 12:13-21. I John 2:12-17.			Day's Length 12 hrs., 27 min.	
16	**Sun**	1 Cor. 13:1-13.	7:40	♎	♀ sets 7:02 p. m.	5 42	6 9
17	Mon	1 Cor. 1:10-17.	8:04	♏	☿ in aphelion	5 43	6 7
18	Tues	1 Cor. 3:5-23.	8:31	♏	Aldebaran rises 8:00 p. m.	5 43	6 5
19	Wed	1 Cor. 9:16-27.	9:01	♏	Rigel rises 11:36 a. m.	5 44	6 4
20	Thur	1 Cor. 12:12-31.	9:37	♐	♂ ♄ ☾	5 45	6 2
21	Fri	Rom. 13:1-10.	10:20	♐	Capella rises 6:28 p. m.	5 46	6 0
22	Sat	Philem. 4-20.	11:09	♑	♂ rises 10:09 p. m.	5 47	5 59
39	**Christian Basis of Total Abstinence 1 Cor. 8:1-13.** GOLDEN TEXT—1 Cor. 10:24.		16th Sunday after Trinity John 15:1-11. I John 2:28-3:8.			Day's Length 12 hrs., 9 min.	
23	**Sun**	Eph. 4:1-6.	Morn	♑	☉ enters ♎, fall begins	5 48	5 57
24	Mon	1 Cor. 8:1-13.	0:05	♑	Betelgeuse rises 1:12 p. m.	5 49	5 55
25	Tues	Gal. 6:1-10.	1:09	♒	Sirius rises 11:22 a. m.	5 49	5 54
26	Wed	Matt. 18:1-14.	2:16	♒	Castor rises 10:54 p. m.	5 50	5 52
27	Thur	Gal. 5:13-26.	3:26	♓	☿ sets 6:43 p. m.	5 51	5 50
28	Fri	Matt. 25:34-46.	4:37	♓	♂ ♁ ☉	5 52	5 49
29	Sat	1 John 2:7-11.	5:48	♈	♋ ♂ ♁ ☾	5 53	5 47
40	**Review: Paul the Missionary.** GOLDEN TEXT—Gal. 2:20.		17th Sunday after Trinity John 9:1-7. Heb. 4:9-13.			Day's Length 11 hrs., 51 min.	
30	**Sun**	Rom. 14:13-21.	7:02	♈	☿ east longitude	5 54	5 45

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
Last Quarter	6th	5:35 P. M.	4:35 P. M.	3:35 P. M.	2:35 P. M.
New Moon	13th	8:20 P. M.	7:20 P. M.	6:20 P. M.	5:20 P. M.
First Quarter	21st	9:58 P. M.	8:58 P. M.	7:58 P. M.	6:58 P. M.
Full Moon	29th	7:42 A. M.	6:42 A. M.	5:42 A. M.	4:42 A. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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2. Will the Golden Rule Work in Business and Industry? Phil. 4:8, 9. (Consecration meeting.)
9. How May Every One Become Truly Educated? Prov. 4:1-13.
16. The Service of Science to Human Life. Ps. 8:1-9.
23. How Missionary Interest Broadens Our Knowledge. Acts 14:19-28.
30. Goals for Our Society. Gal. 5:22-26; 6:10.

"A LIFE OF BROTHERLY LOVE"

I Peter 2

REV. S. M. MUSSELMAN
Bluffton, Ohio

I Approaching the Ideal (vv. 1-3)

The first indication that the love of Jesus Christ has entered the soul is to be found in our attitude toward the brethren. The purified soul is to enable it to cherish sincere love. The first verses of the chapter should, therefore, not surprise us. They set forth an ideal toward which one may strive. The goal is life in Christ Jesus, made manifest in attitude and conduct. The ideal set forth is challenging. This is nothing less than absolute sincerity. The traces of the old life of the natural man should be laid aside. The ill-will, the deceitfulness, insincerity, envy, and evil-speaking which are so easy to the natural man must be gotten rid of. The verse is a little disconcerting when it seems to emphasize the **all**. There is no halfway process. These things are not consistent with a life whose ideal is love, and whose author is Jesus Christ. Christ in you, and ill-will, deceitfulness, insincerity, envy and evil-speaking are irreconcilable.

There is a way by which this may be accomplished. The disciple must once again learn from the new-born babe. The life which may be, is within his grasp if conditions are taken into account. This life must be fed. The pure milk of the soul is to be found in the Word. There is little gain in prescribing attitudes or even plans of interpretation. The simplicity of the child is again our guide. The desire to get at the deeps of the Word will lead us there. The Holy Spirit does not disappoint the seeker. The path of deepest desire to obtain the "milk for the soul" will not lead astray.

The fact is, this desire will lead to salvation. This salvation must not be taken in the sense so frequently used as equivalent to conversion. Rather this salvation is a "full-grown man, unto the measure of the stature of the fulness of Christ." This is not a matter of a moment. It is a process. The ideal is to grow. The tasting of the goodness of the Lord will create a desire for more. The longing for the sincere milk for the soul never does completely satisfy in the sense that it always leads to a greater desire. But the goal is salvation; the freedom from the bondage of the "old man." This is life in Christ Jesus.

Christ, the Cornerstone, the Priesthood Lively Stones. (vv. 4-10)

The spiritual life in Christ Jesus is so marvellous and manifold that it taxes our ordinary language to express it. No wonder that one who writes concerning these great facts mixes his metaphors. The whole can not be described, but it is like the close inter-relation between the corner-stone that binds the wall and the stones built into the wall itself. The whole will become a spiritual household, whose wills are entirely at one with the will of God. This is a priesthood in a truer sense than the Aaronic priesthood has ever been. The material sacrifices they offered were in conformity to a temple that could be torn down by human hands. This priesthood brings such offerings as belong to the spiritual life.

The priesthood suggests a high privilege. It is just as much a great responsibility. The priesthood represented God among the people. The spiritual priesthood makes the individual Christian and the Christian body a priesthood and these must not sound a false note. The privilege of the Christian to exercise a function so exalted is worthy of emphasis. "The heartfelt supplication of a righteous man exerts a mighty influence." The world and the life is richer for this "priesthood of kingly lineage * * * * * people belonging specially to God."

III Concrete Applications. (vv. 18-25)

There is a day of inspection every day for the Christian. The mistakes of Christians are magnified while those of non-Christians are frequently condoned. There is great need to walk so that the Gentiles may witness their good conduct. This is also a test of the life. Ideals must be so high that they remove the life from the cravings of the lower nature. (vv. 11, 12).

The great problem for Christians has been and is today, to fit into the life as good citizens. There is no hint of "our country right or wrong" in this attitude. There is rather a sense of responsibility. The Christian must respect his government and a democracy lays

(Continued on page 36)

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Mon	Gal. 1:6-17.	7:14	♌	♂ ☿ ♀ ☌ ♃ ☾	5 55	5 44
2	Tues	Acts 26:15-23.	7:50	♌	Procyon rises 8:17 p. m.	5 56	5 42
3	Wed	Rom. 12:1-8.	8:32	♋	Pollux rises 10:53 p. m.	5 58	5 41
4	Thur	Gal. 5:1-15.	9:22	♋	Regulus sets 8:05 a. m.	5 59	5 39
5	Fri	Rom. 10:1-15.	10:20	♋	♂ in ♌ ☌ ♂ ☾	6 0	5 38
6	Sat	Heb. 1:1-9.	11:25	♋	☾ ♀ in ♌	6 1	5 37
41	**Paul in Ephesus. Acts 19:1-41; Eph. 4:1-16.** GOLDEN TEXT—Eph. 2:10.				18th Sunday after Trinity John 9:24-39. I John 4:7-12.		**Day's Length 11 hrs., 33 min.**
7	Sun	Phil. 4:4-20.	Morn	♌	♃ rises 6:35 p. m.	6 2	5 35
8	Mon	Acts 18:24-28.	0:33	♌	☿ greatest south latitude	6 2	5 34
9	Tues	Acts 19:1-10.	1:42	♌	♂ ♆ ☾	6 3	5 32
10	Wed	Acts 19:11-20.	2:39	♍	Arcturus rises 5:37 a. m.	6 4	5 31
11	Thur	Acts 19:23-32.	3:45	♍	Antares sets 5:19 p. m.	6 5	5 29
12	Fri	Eph. 2:1-10.	4:56	♎	☿ stationary.	6 6	5 27
13	Sat	Acts 20:17:38.	5:58	♎	Vega rises 8:22 a. m.	6 7	5 26
42	**Spiritual Gifts. 1 Cor. 12 to 14.** GOLDEN TEXT—1 Cor. 13:13.				19th Sunday after Trinity Luke 7:36-50. James 3:13-18.		**Day's Length 11 hrs., 16 min.**
14	Sun	Eph. 3:14-21.	6:59	♍	♄ sets 8:14 p. m.	6 8	5 24
15	Mon	1 Cor. 12:1-11.	Sets	♍	♂ ☿ ☾	6 9	5 23
16	Tues	Acts 5:12-16.	7:00	♍	♂ ♀ ☾	6 10	5 21
17	Wed	1 Cor. 14:1-9.	7:34	♐	Altair sets 0:31 a. m.	6 11	5 20
18	Thur	Prov. 3:13-23.	8:13	♐	♂ ♄ ☾	6 12	5 18
19	Fri	Heb. 11:32-40.	9:00	♐	Markab sets 3:21 a. m.	6 13	5 17
20	Sat	1 Cor. 13:1-13.	9:54	♎	Spica rises 5: 59 p. m.	6 14	5 15
43	**Christian Stewardship. 2 Cor. 8:1 to 9:15.** GOLDEN TEXT—2 Cor. 8:5.				20th Sunday after Trinity Luke 18:1-8. I Tim. 2:1-6.		**Day's Length 10 hrs., 59 min.**
21	Sun	1 John 4:7-16.	10:53	♎	Polaris south 11:20 p. m.	6 15	5 14
22	Mon	2 Cor. 8:1-9.	11:57	♒	♀ sets 6:35 p. m.	6 16	5 13
23	Tues	2 Chron. 31:4-12a.	Morn	♒	Aldebaran rises 7:21 p. m.	6 17	5 11
24	Wed	Mal. 3:7-15.	1:03	♓	♂ ☿ ☉ inferior	6 18	5 10
25	Thur	1 Cor. 16:1-9.	2:12	♓	Rigel rises 11:08 a. m.	6 19	5 9
26	Fri	Matt. 6:1-7.	3:23	♓	♂ ♁ ☾	6 20	5 8
27	Sat	2 Cor. 9:6-15.	4:36	♈	☿ in ♍	6 21	5 7
44	**Paul's Last Journey to Jerusalem Acts 20:1 to 21:17.** GOLDEN TEXT—Acts 20:35.				21st Sunday after Trinity John 11:32-45. I Cor. 15:35-50.		**Day's Length 10 hrs., 44 min.**
28	Sun	Ps. 95:1-11.	5:51	♈	☺ ♂ ♃ ☾	6 22	5 6
29	Mon	Acts 20:1-12.	7:09	♉	♍ ♃ ☉	6 23	5 4
30	Tues	Acts 20:13-25.	rises	♉	Capella rises 4:17 p. m.	6 24	5 3
31	Wed	Acts 20:26-38.	7:13	♊	☿ in perihelion.	6 25	5 2

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
Last Quarter	6th	0:06 A. M.	11:06 P. M.	10:06 P. M.	9:06 P. M.
New Moon	13th	10:56 A. M.	9:56 A. M.	8:56 A. M.	7:56 A. M.
First Quarter	21st	4:06 P. M.	3:06 P. M.	2:06 P. M.	1:06 P. M.
Full Moon	28th	5:43 P. M.	4:43 P. M.	3:43 P. M.	2:43 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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7. Workers Together with God. 1 Cor. 3:1-9. (Consecration meeting.)
14. The Christian's Duty as a Voter. Matt. 22;15-22.
21. How Does Law Increase Freedom? Rom. 13:1-8.
28. Making the Right Use of Our Talents. Matt. 25:14-30.

"THE HOLY SPIRIT"

John 16

REV. A. E. WOLF
Altoona, Pa.

The sixteenth chapter of John's gospel is a parting message of comfort to the disciples. The Saviour is soon to be crucified, who then will be their leader and instructor? What will become of the disciples, who will not be able to cope with the evil alone? This is the purpose of these last words. As Jesus leaves them he introduces the Holy Spirit, telling of the work of the Comforter, warning them of evil times, encouraging them to pray and closing with a word of love and cheer.

This message was given that the disciples might not be left in the dark concerning God's plan. He warns them of persecution by those who do not know or believe in Him or the Father. In the 20th verse of the fifteenth chapter He tells them "the servant is not greater than his Lord." We will not escape persecution if we really know our Lord. There is great comfort in the fact that "all these things will they do unto you for my name's sake. If we suffer for Him we shall also be glorified."

When Jesus spoke of leaving them they became sorrowful and no doubt some of them wept. Real affection had grown up between them. They had enjoyed pleasures and endured sorrows together. But He must needs go that the Comforter might come. The Holy Spirit who would teach them, would make plain to them the words and sermons of Jesus, "reprove the world of sin, righteousness, and of judgment."

The Holy Spirit convinces the world of sin. The Word may be preached, a righteous act may be evident but still we may not be able to convince the world of sin. This is the work of the Comforter. We may use every available means to reach the sinner and be faithful in every act of our lives but it is He who turns the mind of the skeptic, the atheist, the fallen woman, the back-slider, the sinner and assures them of the reality of the work and love of God and the Savior. The sacrifice of Christ on the Cross makes sin more heinous. As He said in the fifteenth chapter: "If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin." Every Christian, church, meeting, prayer service, yes, every church bell is a condemning, accusing finger pointing directly at every unbeliever and these the Holy Spirit can use in a powerful way to convince the world of sin. Many calamities, accidents, earthquakes, floods, cyclones and similar experiences are to serve warnings to the lost.

The Holy Spirit likewise convicts the world of righteousness. The convicted sinner must be assured that Jesus was perfectly righteous, the Divine Son of the Living God. Our Savior is the ground of our justification and the Holy Spirit makes all this clear to us. He shows us how a man of God can do as Moses did "choose rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season." He reveals to us how and empowers us to live lives of godliness "in this present evil world."

"The prince of this world is judged" and if he be judged on the cross, overcome by Christ's resurrection, then what of the ungodly? If the arch enemy, Lucifer, Satan the Old Serpent, the Devil be judged what ray of hope can there be for his followers, his weak servants of pleasure, the lover of fame, fashion, or wealth? How marvelous is the work of the Holy Spirit in warning men of judgment, the wrath to come. How sad that that warning is so little heeded today as it was in the days of Noah." But "the flood came and destroyed them all." How faithful the Holy Spirit is in His Work and yet what little place He is given in the modern life and church circles. When we give Him His place there will be conviction, power and lasting blessing.

The presence of the Holy Spirit in the world today is more really needed than the presence of Jesus. Beloved we need His power in our lives to stem the chill of worldliness, the rise of formalism, the spirit of "I don't care!" and all the other substitutes for real old time gospel religion. When Jesus left the discipes to go to the Cross they were turned over to the Holy Spirit and when He endued them with power they set the world

(Continued on page 36)

11th Month NOVEMBER *30 Days*

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Thur	Acts 21:1-5.	8:10	♊	☿ stationary	6 26	5 1
2	Fri	Acts 21:6-14.	9:15	♋	♂ ☾	6 27	5 0
3	Sat	Acts 21:15-26.	10:23	♋	♂ rises 8:18 p. m.	6 28	4 58
45	**World's Temperance Sunday Rom. 13:1-14.** GOLDEN TEXT—Rom. 13:10.		22nd Sunday after Trinity Matt. 22:23-33.		II Cor. 4:11-18.	Day's Length 10 hrs., 27 min.	
4	**Sun**	John 10:7-17.	11:33	♌	Betelgeuse rises 10:32 a. m.	6 30	4 57
5	Mon	Rom. 13:1-7.	Morn	♌	♂ ♆ ☾	6 31	4 56
6	Tues	Rom. 13:8-14.	0:40	♍	Sirius rises 10:54 p. m.	6 32	4 55
7	Wed	Exod. 20:1-17.	1:46	♍	♂ ♀ ♄	6 33	4 54
8	Thur	Deut. 28:1-10.	2:49	♎	Castor rises 8:20 p. m.	6 34	4 53
9	Fri	Prov. 23:29-35.	3:50	♎	☿ gr. west. longitude.	6 35	4 52
10	Sat	Rom. 14:13-23.	4:51	♎	♀ in aphelion ♂ ☿ ☾	6 36	4 51
46	**Peace and Good Will Among Men. Rom. 12:1-21.** GOLDEN TEXT—Rom. 12:21.		23rd Sunday after Trinity Luke 14:16-24.		Rev. 21:1-8.	Day's Length 10 hrs., 12 min.	
11	**Sun**	Psalm 15.	5:51	♏	♂ gr. north latitude	6 38	4 50
12	Mon	Rom. 12:1-8.	6:52	♏	● ☉ total eclipse, invis.	6 39	4 49
13	Tues	Rom. 12:9-21.	Sets	♐	☿ rises 5:04 a. m.	6 40	4 48
14	Wed	Gen. 26:23-33.	6:12	♐	♂ ♄ ☾	6 41	4 48
15	Thur	Gen. 45:1-11.	6:55	♐	♂ ♀ ☾	6 42	4 47
16	Fri	Matt. 5:21-26.	7:46	♑	Procyon rises 5:21 p. m.	6 43	4 47
17	Sat	Mic. 4:1-8.	8:59	♑	Pollux rises 8:18 p. m.	6 44	4 46
47	**Paul's Experiences in Jerusalem. Acts 21:17 to 23:35.** GOLDEN TEXT—Eph. 6:10.		24th Sunday after Trinity Matt. 16:5-12.		Heb. 11:1-10.	Day's Length 10 hrs., 0 min.	
18	**Sun**	Phil. 2:5-11.	9:58	♒	Regulus sets 5:09 a. m.	6 45	4 45
19	Mon	Acts 21:17-26.	10:59	♒	♃ sets 4:50 a. m.	6 46	4 45
20	Tues	Acts 21:27-36.	Morn	♒	Arcturus rises 2:57 a. m.	6 47	4 44
21	Wed	Acts 22:3-16.	0:02	♓	Antares rises 8:13 a. m.	6 48	4 43
22	Thur	Acts 23:12-22.	1:06	♓	Vega rises 5:39 a. m.	6 49	4 43
23	Fri	Acts 23:23-35.	2:12	♈	♂ ♅ ☾ ♊ ♆ ☉	6 50	4 42
24	Sat	2 Thess. 1:1-12.	3:20	♈	♄ sets 5:48 p. m.	6 51	4 41
48	**The Prayers of Paul. Acts 20:36-38; Rom. 1:8-10.** GOLDEN TEXT—1 Thess. 5:16-18.		25th Sunday after Trinity Matt. 24:15-28.		I Thess.	Day's Length 9 hrs., 49 min.	
25	**Sun**	Eph. 6:10-20.	4:31	♉	♂ ♃ ☾	6 52	4 41
26	Mon	Eph. 3:14-21.	5:45	♉	Altair rises 9:55 p. m.	6 53	4 41
27	Tues	Col. 1:9-18.	7:02	♊	☺ ☾	6 55	4 40
28	Wed	1 Tim. 2:1-8.	rises	♊	Markab rises 7:49 p. m.	6 56	4 40
29	Thur	Matt. 15:21-28.	6:56	♋	♂ ♂ ☾	6 57	4 39
30	Fri	Luke 18:1-12.	8:07	♋	Spica rises 3:19 p. m.	6 58	4 39

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
Last Quarter	4th	9:06 A. M.	8:06 A. M.	7:06 A. M.	6:06 A. M.
New Moon	12th	4:35 A. M.	3:35 A. M.	2:35 A. M.	1:35 A. M.
First Quarter	20th	8:35 A. M.	7:35 A. M.	6:35 A. M.	5:35 A. M.
Full Moon	27th	4:05 A. M.	3:05 A. M.	2:05 A. M.	1:05 A. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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4. In What Ways Do We Waste Our Time? Eph. 5:16; Ps. 90;12. (Consecration meeting.)
11. What Is Being Done for and against World Peace? Rom. 14;19.
18. What the Practice of Stewardship Would Mean to the World. 1 Pet. 4:7-11.
25. Remember God! Eccl. 12:1; Ps. 103:1-5.

THE RESURRECTION CHAPTER

I Cor. 15.

REV. D. D. KING
Lind, Washington.

Some were disputing the validity of the cardinal truths of the gospel as it was proclaimed by Paul and his associates. Paul wrote this matchless chapter to set forth the "Heart of the Gospel" to silence all doubts for all time and generations. V. 1,2.

I. Christ died. V. 3.

It was real physical death—no swoon, or trance or suspended animation. The soldiers charged with the execution thrust a spear into his his side to make doubly sure that Jesus was dead, bringing forth blood and water. A multitude of facts attest to this truth.

Let us note the even more important fact: "That Christ died for our sins according to the Scriptures." V. 3. All that the ceremonial law had foreshadowed the prophets repeatedly predicted and the Psamist repeated so beautifully, was now fulfilled. What God had decided in the counsels of eternity as his plan of salvation for the human race was now carried out. He came to give His life as a ransom and shed His blood to make atonemen for sin. This Christ accomplished to the Scriptures."

II. Christ's Physical Resurrection. V. 4-28.

The most significant claim made in behalf of Christianity is that its Author, Jesus Christ, arose from the dead after his crucifixion and burial. Few facts of history are better attested. His own disciples, reluctant to believe it, were convinced by overwhelming proofs. They talked and walked with Him, saw Him eat and ate with Him, saw, touched and handled His body. He appeared to many of them at different times and under different circumstances, sometimes to one alone, then to a group and again to a large number that it was ineffaceably impressed on their minds. "He is risen indeed" as the Prince of life and the conqueror over death and the grave. Long after His ascension Christ appeared to the Apostle Paul by direct revelation. Thus men and angels, friend and foe, testify to His resurrection. These facts produced in His disciples that invincible faith in their risen and ever-being Lord. V. 4-11.

This is the cornerstone of our faith and the chief proof of Christ's deity without which our faith is vain. V. 12-16. The Gospel narratives were not written as a proof of the resurrection of our Lord; but rather to tell simply how it happened and how the disciples were brought to an unshakeble belief in this momentous truth. This chapter is an argument for the resurrection of believers based on that accepted fact. The Christians of Paul's day had doubtless listened many times to the recital of the story which was universally accepted on apostolic testimony and is the keystone in the arch of the temple of the Christian faith, without which it collapses and falls to pieces. V. 17-19. Christ brought life and immortality to light. V. 20-22. On this is based His divine and supreme authority which will endure to the consummation of the ages when he will turn all things over to the Father eternal. V. 23-28.

III. The Divine Process. V. 29-50.

If there is no resurrection, why should we be baptized into His death? In that case we would better enjoy life like the worldling or the beast! Beware! Awake to righteousness, and take these things seriously for there is a resurrection unto life. V. 29-34.

How are the dead raised and what kind of a body will they have? No scientist can explain the divine alchemy by which the dust of our mortal bodies will be transmuted. The divine laws that operate in the supernatural and spiritual sphere are analogous to those in the material. As for instance: the seed, v.35-38 or the glory, v. 39-41, the natural body and the glorified body. V. 42-44. There will be differences then as well as now, but the identity will be preserved. The comparison of the first man Adam, of the earth, earthly: and the second man Christ, the Lord from heaven, who gives life. We bear the image of each in turn. V. 45-49.

IV. The Glorious Consummation. V. 50-58.

The complete redemption of man includes his body. (Rom. 8:23). Man is a spirit acting through a body. The human body is the earthly house built by the Creator for the habi-

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12th Month — DECEMBER — 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Sat	John 17:9-20.	9:20	♌	Polaris south 9:40 p. m.	6 59	4 39
49	**Paul Before His Judges. Acts 24:1 to 26:32.** GOLDEN TEXT—Acts 26:19.				1st Sunday in Advent Luke 17:20-25. Rom. 14:17-19.	Day's Length 9 hrs., 38 min.	
2	**Sun**	Ps. 34:1-8.	10:30	♌	♀ gr. south. latitude	7 0	4 38
3	Mon	Acts 24:10-21.	11:37	♍	☾ ♂ ♆ ☾	7 1	4 38
4	Tues	Acts 25:1-12.	Morn	♍	♆ stationary ☿ in ♉	7 2	4 38
5	Wed	Acts 26:19-29.	0:41	♍	♀ sets 7:21 p. m.	7 3	4 38
6	Thur	Phil. 4:1-7.	1:43	♎	Aldebaran rises 5:52 p. m.	7 4	4 38
7	Fri	2 Tim. 2:1-13.	2:44	♎	Rigel rises 6:57 p. m.	7 5	4 38
8	Sat	Phil 1:12-22.	3:44	♏	Capella rises 1:41 p. m.	7 6	4 38
50	**Paul Goes to Rome. Acts 27:1 to 28:31.** GOLDEN TEXT—Rom. 1:16.				2nd Sunday in Advent Luke 12:35-48. Rom. 14:7-12.	Day's Length 9 hrs., 31 min.	
9	**Sun**	Ps. 25:1-6.	4:45	♏	♂ rises 5:35 p. m.	7 7	4 38
10	Mon	Acts 27:14-26.	5:45	♏	Betelgeuse rises 8:08 a. m.	7 7	4 38
11	Tues	Acts 27:33-44.	6:46	♐	☾ ☿ ☾	7 8	4 38
12	Wed	Acts 28:1-10.	Sets	♐	● ♂ ♄ ☾	7 9	4 38
13	Thur	Acts 28:11-22.	5:41	♑	☊ stationary ♂ ♄ ☉ ☽	7 10	4 38
14	Fri	Rom. 1:8-17.	6:36	♑	☿ in aphelion	7 11	4 38
15	Sat	Phil. 1:1-11.	7:36	♑	♂ in perigee ♂ ♀ ☾	7 11	4 39
51	**Paul and His Friends. Acts 20:36-38; Rom. 16:1-4.** GOLDEN TEXT—Prov. 17:17.				3rd Sunday in Advent Luke 3:2-18. Acts 3:19-26.	Day's Length 9 hrs., 27 min.	
16	**Sun**	Ps. 91:9-16.	8:39	♒	Sirius rises 8:04 p. m.	7 12	4 39
17	Mon	Phil. 2:19-30.	9:43	♒	Castor rise 5:44 p. m.	7 13	4 39
18	Tues	Philem. 8-20.	10:48	♓	♂ ☿ ☉	7 13	4 40
19	Wed	Acts 20:32-38.	11:55	♓	☽ ☿ rises 4:30 a. m.	7 14	4 40
20	Thur	Phil. 4:1-4.	Morn	♈	♂ ☊ ☾	7 14	4 41
21	Fri	Rom. 16:1-10.	1:02	♈	♀ ♂ ☉	7 15	4 41
22	Sat	Col. 4:7-18.	2:13	♉	☉ enters ♑ winter beg. ♂ ♃ ☾	7 15	4 41
52	**Paul's Last Message. 2 Tim. 4:1-18.** GOLDEN TEXT—2 Tim. 4:7.				4th Sunday in Advent John 3:22-36. I John 1:1-4.	Day's Length 9 hrs., 26 min.	
23	**Sun**	Ps. 63:1-11.	3:27	♉	Procyon rises 2:53 p. m.	7 16	4 42
24	Mon	Isa. 9:1-7.	4:45	♉	Pollux rises 5:49 p. m.	7 17	4 43
25	Tues	Luke 2:8-20.	6:03	♊	☐ ☊ ☉	7 17	4 43
26	Wed	Luke 2:25-35.	7:18	♊	☺ ♂ ♂ ☾ ♃ stationary	7 17	4 44
27	Thur	Matt. 2:1-12.	rises	♌	Regulus sets 2:33 a. m.	7 18	4 44
28	Fri	Matt. 2:13-18.	6:55	♌	♃ sets 2:10 a. m.	7 18	4 45
29	Sat	Luke 2:41-52.	8:09	♌	Arcturus rises 0.47 a. m.	7 18	4 46
53	**Review: Paul, the World Christian.** GOLDEN TEXT—Phil. 1:21.				Sunday ater Christmas Luke 1:46-55. I Tim. 3:16.	Day's Length 9 hrs., 27 min.	
30	**Sun**	Isa. 11:1-9.	9:21	♌	♂ ♆ ☾	7 19	4 46
31	Mon	Acts 20:18-27.	10:29	♍	Antares rises 5:35 a. m.	7 19	4 47

MOON PHASES

		Eastern States	Central States	Western States	Pacific States
Last Quarter	3rd	9:31 P. M.	8:31 P. M.	7:31 P. M.	6:31 P. M.
New Moon	12th	0:06 A.M.	11:06 P. M.	10:06 P. M.	9:06 P. M.
First Quarter	19th	10:43 P. M.	9:43 P. M.	8:43 P. M.	7:43 P. M.
Full Moon	26th	2:55 P. M.	1:55 P. M.	12:55 P. M.	11:55 A. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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2. What Is Our "Reasonable Service"? Rom. 12:1, 2. (Consecration meeting.)
9. How Should a Christian's Christmas Be Different? Luke 2:15; 2 Cor. 9:15.
16. God's Christmas Gift to the World. Luke 2:1-16.
23. Worshipping Christ in Story and Song. Luke 2:1-14.
30. Learning from Experience. Eccl. 1:16-18; Ps. 37:25.

LAST CHAPTER MESSAGE

Rev. 22.

REV. W. W. MILLER
Pulaski, Iowa.

In this beautiful closing chapter of God's Word, we have the glorious crowning of the blessed story of redemption, which begins in Genesis and ends with Revalation. The road to The City has been completed. It leads via Calvary, and at His coming we are at the Great Terminal, Hallelujah

Verses 1-2 are a representation of the Holy City over the earth in her Millennial glory. The pure river of water of life that John saw; the heavenly river, no doubt is a symbol of blessed life of every kind. In this second Paradise, the tree of the Knowledge of good and evil, as was in Eden, is no longer to be seen. The eating of fruit from that three, resulted in death, but eating from the Tree of Life in the time of which John speaks will not end in death but will end in life in the fullest sense of that term.

Then follows the glory Section of Revelation in verses 3-5. There is the perfect number (7) of glories spoken of in these verses. 1. **No More Curse.** Delivered not only from the power and dominion of sin but from its very presence. Then truly begins the Millennium. **2. The Throne of God and of the Lamb are There.** No more dissension or contention or division of any kind; but perfectly harmonious music will be heard in every quarter of the holy city. **3. His Servants Shall Serve Him.** No idleness in glory, for that would make it inglorious. **4. And They Shall See His Face.** Just what that shall mean to the saints who have had their garments washed in the precious blood, no mortal tongue can tell, but it must be glorious. **5. His Name Shall be in Their Foreheads.** Oh, what a brand that will be; placed there by "the Hand that was wounded for me." **6. No More Night.** One grand eternal day, upon which the sun shall never more go down. For He is the light of that nightless and sinless and deathless city. **7. And They Shall Reign Forever and Ever.** Oh, the glories of the redeemed. Sublimely and grandly sublime.

What an assurance in verses 6-11. That these words are faithful and true. He says in a moment, in the twinkling of an eye: So that some day, soon, suddenly these things will come true. Blessed is he that keepeth the sayings of this book, for he will be ready for that great day. Keeping these blessed words will mean more than to simply believe them. How we need constantly to be on the watch tower; for He says three times in verses 7, 12, 20, "I come quickly." "Seal not the sayings of this book." Why? Because the events are at hand; yet grace has delayed the fulfillment for a time. "He that is unjust, let him be unjust still." They continue to exist wrapped about in their old nature,—that of torment. The righteous and holy are saved by grace and will continue to live in a righteous and holy state forever. In verses 12-15 He says at His coming, "My reward is with Me." Those of His own people will receive their rewards when He comes. Salvation is not a reward but a gift, hence rewards or crowns are given to those who are saved and work for Him. In verses 14-15 are represented two classes. "Blessed are they that do His commandments," or that wash their robes in the blood of the Lamb. That do the Master's will. The other class are the rejectors of the Lord Jesus Christ; denying their lost condition and their need of a Redeemer. They go on living their old impure nature; and bearing the fruits of the flesh. In verse 16 Jesus is represented as being Lord of the Angels, and sends them unto the ministers and people in the seven representative churches to testify to disciples of the Lord of all times and places. The Morning Sar that introduced the day of grace in the beginning of this dispensation, and that shall usher in the everlasting day of glory at His glorious coming. In verse 17 comes the answer to the Bright and Morning Star. The Spirit and the Bride, which is His church, say to Him come. What an anxious waiting for the coming of the Bridegroom. In this same verse is also that final gospel message. "He that will, let him take of the water of life freely." This is the last "whosoever." In verses 18-19 we find as in the beginning of this book, a blessing was promised to all de-

(Continued on page 41)

THE GENESIS OF HOME MISSIONS IN THE GENERAL CONFERENCE

The General Conference was conceived in the spirit of Home Missions. The meeting of two Iowa churches in 1859, which led to the inception of the Conference, was essentially a home mission gathering. The first thought of those there gathered was for a united effort in ministering to scattered isolated families and smaller groups of Mennonite settlers and a beginning was at once made in actual specific work in the field nearest at hand.

The same thought had already the year before found expression in a conference of several churches in northeastern Ohio and the neighboring province of Canada, when one of their ministers was chosen to serve as traveling minister (Reiseprediger), and the churches in Pennsylvania were asked to cooperate.

Thus the first two Home Mission workers, sent out by these two groups were Jacob Krehbiel of Iowa and Daniel Hoch of Ontario. When in 1860 representatives of the two movements came together in the formation of the General Conference, the animating spirit indicated both by the name adopted and by the prospectus issued, was the desire to counteract the divisive tendency among the Mennonites and as far as possible bind them all together into a strong home base for general mission work. This is essentially what home mission means, viz., gathering and building up in the nominally Christian homeland a body of believers, spiritually alive and consecrated to the carrying of the Gospel message to the ends of the earth.

An essential part of this work of preparing for the effective efforts in missionary lines, whether at home or abroad, is the educational equipment of the workers to be sent. This phase of home mission work was taken up at the first meeting and the establishing of a school for the purpose was adopted as one of the objectives of their united efforts.

During the years that followed the work of conference centered largely around the school. Home Missions, in the sense of evangelization, was not taken up formally until at the sixth triennial meeting of the conference in 1872. The plan adopted was to have different ministers give part time to the work. In 1878 it was decided to employ one man to give his whole time, but their search for an available and willing worker for the place was not rewarded with success till in 1887. Given a call in 1885, J. B. Baer, then a student in school, consented to devote his vacation months to the work. After his graduation in 1887 a renewed call was accepted and then followed twelve years of incessant and most fruitful labor on the part of this devoted servant of God, with but one year of intermission, which he spent abroad.

He repeatedly made the tour of the whole field of the conference, visiting all the churches and stopping here and there for prolonged evangelistic services where such were desired. reaching out into new communities and churches not yet affiliated with the conference, and helping to organize churches into district conferences. The growth of the conference during those years was in a great measure due to his labors. He stirred up interest in the great work wherever he went and was instrumental in deepening the spiritual life in many places and individuals. Others were found to take part in the work in different parts of the field under the direction of the Home Mission Committee or Board, and much good work was done in this way. It does not belong in the scope of this article to go into details and personal mention.

Up to 1899 when Bro. Baer withdrew from his activity as the Home Missionary of the Conference, and for some years afterward, the work partook principally of the nature of itinerant preaching, visiting the churches in different sections of the conference, sometimes combining with the work of evangelism, the furthering of the interest in our church publications, schools, etc. At the triennial meeting in 1908 the conference specifically encouraged the sending out of experienced "Reiseprediger" who should strengthen the congregations by means of evangelistic services, stimulate Bible study by giving Bible lectures, and by means of missionary sermons, create and nurture interest in our Missions and other conference work.

Out of the itinerant work grew the stationing of workers for longer periods at needy

places. This was first advocated at the conference in 1908 and has been applied since in a number of places where groups of settlers and others were for the time without a pastor.

City Mission work was begun in Los Angeles in 1909, in Chichago in 1913, Hutchinson, Kan. in 1917, and Altoona, Pa., the same year. Portland, Ore. is contemplated as the next place to open such a Mission.

In 1917 the care of orphans was added as a branch of Home Mission work.

In 1908 a church building fund was started out of which loans are made to assist struggling congregations in providing for themselves houses for worship.

In 1919 a mission for the Jews was started in cooperation with two other branches of Mennonites, in the city of Chicago, later affiliated with the Chicago Hebrew Mission for several years.

Another phase of Mission work for non-Mennonite people is represented in the two stations in the mountains in Penn., at the mining town of Coupon (now Buckhorn) and in the valleys off the Altoona-Bedford highway in from East Freedom; both started about the year 1921. Also the Mission at Mechanic Grove, which originated in a revival in a non-Mennonite community through the preaching of a Mennonite evangelist.

The latest phase of activity developed in the Home Mission work has risen out of the immigration of persecuted and impoverished Mennonites from southern Russia to Canada and a few to Mexico. This consists in giving aid to ministers and teachers among them, enabling these to minister to their people in spiritual things; and in caring for the spiritual welfare of immigrant girls serving in the cities by establishing Homes as retreats for them in their spare time and providing for them a quasi-parental ministry.—A. S. Shelly.

THE GIRLS' HOME IN WINNIPEG

One of the serious problems that confronted us when our immigrants from Russia began to come in in 1923, was to find suitable opportunities to earn money for all those who are willing and able to work. It would not have been right to try and supply our Mennonite settlements with cheap labor. Our immigrants have their debts and they were fully entitled to wages that people outside of our Mennonte congregations were willing to pay for labor. We had some good friends in

A group of girls of the Home in Winnipeg, Manitoba, who were baptized during this year. The young man came from a farm near the city. In the middle, are seated, Rev. and Mrs. G. A. Peters, 458 McDermot Street, who have charge of the Home.

Saskatoon and Winnipeg who helped us to get good positions for some of our immigrant girls. At present we have about 75 girls in Saskatoon and about 100 to 150 in Winnipeg. These girls had no place in the cities where they could go for advice. On their free Thursday afternoons they met on the street, or in some stores.

At our General Conference at Berne, Ind., our Home Mission Board recommended that a home for girls should be established at Winnipeg and one at Saskatoon. In Winnipeg the home has been established at 458 McDermot Ave., with Brother and Sister G. A. Peters in charge. We believe that we have been particularly fortunate in putting the right people in the right place. It becomes necessary again and again while our immigrants are trying to make a new start in this new country to look around for possibilities to earn money, especially during the winter months. To 458 McDermot Ave., the girls who want positions will go and the people who want girls will apply to the same place. Adjustments are also made through the agency of Bro. and Sister Peters. Here our people come for help and spiritual advice and consultation. One evening in the week is set aside for Bible study and singing and they sometimes have as many as 70 girls in the home. On Sunday night after the services they come together in the home for a conversation and singing. At 10 o'clock sharp they leave for their respective places.

We claim that this work is worth while and is also worth the sacrifices which we are making on its behalf. What will these girls be after ten years? We claim that in looking after them now we are conserving a power for good for our Mennonite homes and the church. If we can by our efforts save only one girl from the temptations of our big cities we should consider our efforts not spent in vain.

We have not been in a position financially to establish a home also in Saskatoon. The only spiritual care the girls in Saskatoon are receiving are the services which are held in the Y. M. C. A. in that city bi-weekly. It was my privilege to be there two weeks ago. The auditorium of the Y. M. C. A. was crowded to the limit, and I understand it is generally that way. The work that has been started in Winnipeg will also be started in Saskatoon as soon as we have the money to do it; and I am sure that as soon as we can establish a home in Saskatoon, this will be appreciated as much as the home in Winnipeg is appreciated.

D. Toews.

PIONEERING IN CHURCH AND SUNDAY SCHOOL WORK

At the time of this writing 18,164 immigrants have come into Canada under the auspices of the Canadian Mennonite Board of Colonization since 1923. These people are scattered over wide areas in the Provinces of Ontario, Manitoba, Saskatchewan and Alberta. Everything possible is being done to provide for their material needs, always with the view to make them independent as soon as at all possible. Most of these people have been placed on land and have become self-supporting as to their materials needs.

It was evident, however, from the beginning that some assistance would have to be given to those who were to minister to the spiritual needs of our incoming immigrants. At our General Conference meeting at Freeman, S. Dak., in 1923, a resolution was passed unanimously to give some of our immigrant ministers some financial support so that they could look after their flocks who were scattered in the different Provinces in Canada. Out of the $210.00 monthly allowance which was granted during the first year, six ministers have received support. The allowance was increased in 1924 and again in 1926 and is at present $400.00 monthly for the Provinces: Manitoba, Saskatchewan and Alberta, and $100.00 for Ontario. Ten ministers in these different Provinces are receiving support. I think they are in a fair position now to reach all our immigrants and gather them for services at regular intervals.

The brethren H. H. Willms and C. D. Harder are doing this work in Alberta, the brethren J. J. Klassen and C. C. Peters in Saskatchewan, the brethren, John P. Klassen, F. F. Enns, and D. H. Koop are working in Manitoba, and the brethren Jacob H. Janzen and Hermann Lepp in Ontario.

The people gather in private homes, in school houses or in rented stores and church build-

ings. They take a very active interest in the work. On one occasion when the writer was at Arnaud, Man., for a night service several families had joined together and hitched four horses to a hay rack and came about six or seven miles through the mud, and I am told that this is not an isolated case. These people appreciate the opportunities given to them along this line very much and I can easily imagine the strength we are gaining through them when I consider all that has been built up by our people who came from Russia to the United States in the 70's.

Our immigrants are very active in Sunday School work too. Some forty Sunday Schools have been established and children are being

Russian Immigrants gathering at a private home, near Baden, Ontario, for Communion. Rev. Jacob H. Janzen, Waterloo, Ont., is caring for this as well as many other similar groups.

instructed in the word of God. Their attention and general behavior in the Sunday Schools speaks well for the schools they have had in their old homes in Russia. They also have their young people's meetings which are well attended.

Particular mention might be made of their singing. I think it is not saying too much that wherever there is a group of our immigrant people there is "music in the air", their harps evidently are not hung on the willows when they think of their old homes in Russia. It is a real treat to go from group to group and watch them in their endeavors to cultivate the spiritual treasures which they have brought with them out of the spoils of their material ruination in Russia.

A very healthy optimism prevails among most of our immigrants. A short time ago a young man was called to be the minister of a group. He came out of one of the wealthiest families in Russia. Here he is very poor and loaded with a burden of debts, making his living at manual labor in the woods of Ontario. I met his mother a few weeks ago and she told me that she was happier now than when she was in Russia when she lived in splendor. Her son wrote me how happy he was that God had called him into His service. I think I can truthfully say that the help which is being given is not wasted. Let us try and help these people to the extent of our ability for what we do for them will surely bear fruit some time in the future.

D. Toews.

HOME MISSSON WORK IN CANADA

About thirty or forty years ago when Bro. John B. Baer was the only travelling missionary of the General Conference he paid several visits to Manitoba and Saskatchewan. His work here is very favorably remembered by a number of our old timers. About 1892 Bro. N. F. Toews was stationed at Gretna in order to help the brethren in Manitoba to provide spiritual food for their flocks. He returned to Minnesota in 1895. Then again he was sent by the Home Mission Board about 1905 or 1906. He did very efficient work in Saskatchewan, building up a congregation at Langham and also one at Waldheim. He also built two churches at these places. The congregation at Langham became self-supporting after about three years of work, the church at Waldheim has gone through trials and is not self-supporting as yet. In that church there are about 100 members at the present time. Bro. Gerhard Buhler was called to Waldheim about six years ago, and has done a good work at this place. The congregation at Waldheim has obligated itself to pay about one-half of Bro. Buhler's salary into our Home Mission Board treasury. They have built an addition to their church and their church is comfortably filled every Sunday morning and evening. A very live Sunday School is being

kept up and the young people are being looked after by the church workers. They have a very good choir and Christian Endeavor Society. Bro. Buhler also does considerable Itinerary work among the different groups who have located in the different parts of Saskatchewan, sometimes also in Alberta.

Around Great Deer, a Post Office about 16 miles north of Borden, there are about 20 Mennonite famlies located who were not properly looked after by any congregation before the General Conference took up this work. Bro. J. M. Franz was called to the field in 1914 and he did real missionary work among these people for about a year. If Bro. Franz could have stayed a good congregation would have been built up at that place, but Bro. Franz was called to Bloomfield, Montana, and the work at Great Deer suffered greatly through this fact. Bro. J. D. Buller then went there as often as he could but it was about 20 miles to go and in the cold winter it was sometimes very hard for him to carry on this work effectively. After Bro. Buller left Waldheim, Great Deer was unsupplied for some time, finally Bro. C. F. Sawatzky consented to work at Great Deer. He lives on a farm at Laird and goes to Great Deer every two weeks. Bro. Sawatzky is very active and does effective personal work. We consider that he works at a great sacrifice receiving $40.00 a month and has a distance of about 24 miles to go to his field of labor. A Sunday School has again been started at Great Deer and with the help of some of the new settlers the work is going on nicely. It would be very desirable if a man could be stationed at Great Deer but this seems almost impossible at the present time. It is to be sincerely hoped that some time in the near future a regular congregation will be built up at this point. At present it is a very needy mission station.

D. Toews.

HUTCHINSON CHURCH AND WORKER'S HOME

It was in the year 1913 that the Western District Conference, through its Committee on Itinerant Preaching, began to hold services in Hutchinson, Kan., where Mennonites from surrounding rural settlements had begun to locate. During the years that followed these service appointments grew into a Sunday school and regular preaching services were held every Sunday.

The first reported result of this mission work was the baptizing of seven persons on confession of faith, and two others bringing

Hutchinson Church

their church letters to join in the forming of a congregation. This was on June 3, 1917.

At the meeting of the General Conference held at Reedley, Calif., in 1917, the Home Mission Board reported having received an offer from the District Committee to turn the work thus begun over to the General Board to be continued as one of its City Missions. The

Hutchinson Workers' Home

offer was accepted and the action ratified by both conferences. Thus from that time on the work at this place has been directed and supported by the Home Mission Board of the General Conference.

Brother H. T. Unruh, who had been placed in charge of the Mission by the District Committee, was continued as Superintendent and served in this capacity for four years. In the summer of 1921 he resigned in order to pursue further studies. Bro. J. J. Plenert succeeded him, also serving four years and then in 1925 resigning for the same purpose. Bro. T. A. van der Smissen was then called, labored faithfully for one year, and then also passed on to the Seminary. Thus three consecrated young men with their devoted helpmates gained their first experience as leaders in mission work at this place. The last year, 1926-27, Missionary P. J. Wiens, being at home from India on furlough and finding it needful to prolong his stay, accepted appointment to serve the cause in this home field. They returned to India in October. With the beginning of September Rev. J. J. Plenert returned to the position he vacated two years before.

During these years an increasing number of Mennonite families and individual members have moved into the city, for whom the Mission church offers a church home and an opportunity for religious activity. A pretty thorough campaign of visitation during the past year has resulted in finding between 50 and 60 families in which one or both of the parents are Mennonites. These together with others who are being, and may more and more be, reached and won for Christ out of the unchurched population in the community it is the work of the Mission to gather into Christian fellowship and service.

For several years at first the services of the Mission were held in the church of another denomination (Adventist), until the building shown in the accompanying picture was erected by the Board at a cost of $7,000. This was dedicated in March, 1920. The basement was at first left unfinished until the growing Sunday School needed the room. In 1924 it was fitted up for the purpose at an additional cost of several hundred dollars.

The Workers Home was at first rented and then purchased for $1600. In 1925 certain improvements and a small addition brought the Home to its present size and appearance as shown in the picture. The total cost of the Home is close to $3000, and with the church represents an investment of approximately $10,500.

A. S. Shelly.

"THE FALL AND PROMISE"

(Continued from page 5)

It was to redeem us that Jesus lived and suffered and died. He became a "Man of sorrows," that we might be made partakers of everlasting joy. God permitted His beloved Son, full of grace and truth, to come from a world of indescribable glory to a world marred and blighted with sin, darkened with the shadow of death and the curse. Christ went to the Cross and paid the price. His death on the Cross settled all, and His resurrection proved that all was settled.

MY CONSECRATION CHAPTER

(Continued from page 13)

must not be absorbed in the evil of this world, nor must it be absorbed in itself: "Let no man think more highly of himself than he ought to think, but think soberly," is what Paul advisedly says. We are in danger of being highminded. The author of The Breakfast Table, pictures three Johns. John as he sees himself; John as Henry sees him: and John as God sees him. Self-estimation, reputation, character. Do self-estimation and character identify themselves in you and me?

If we consecrate our all—body, soul, and mind—to God and His cause, we live in eternity and not in time, but time will be benefitted through our lives. We will follow the rules of Christian living as Paul teaches them in the chapter we have studied. We will seek the true welfare of our fellow-men and be true stewards of that which God has given us in trust—to us.

NEW BIRTH CHAPTER

(Continued from page 11)

shall have everlasting life." Ah, yes, is not this verse the diamond in the platinum setting; "The apples of gold in pictures of silver." (Prov. 25:11). Oh, Thou chapter that like a torch hast so long cast thy rays of eternal light on man's darkened pathway, continue to send forth thy glorious radiance. May many find salvation by being born again.

ALLEGHENY MOUNTAIN MISSION

These engravings show the two stations of our Mission in the mountains southwest of Altoona, Pa. The chapel at Upper Poplar Run was built by the people of the valley as a union chapel. It is in charge of a committee on which the Mennonites are represented. The religious interest of which it was an expression when built, had dropped to a low ebb when the Mission Board at the instance of Rev. Jacob Snyder called Daniel Gerig, a student of Bethel College and The Moody Bible Institute to the field. There is now a live union Sunday School led by our missionaries, and regular preaching services.

The church at Smith Corner is the property of the Conference, having come into our possession through Rev. Snyder and his congregation at Roaring Spring. Adjoining the church in the rear and facing the street that leads up the valley into the mountains, is the Workers Home erected in 1925 at a cost of a little over$3,000. On the church buiding the Mission Board has spent fully $300 in repairs and the addition of a porch over the front entrance. Both church and residence have electric lighting, the current being furnished from a Delco plant installed in the Home.

At this place a congregation has been started. The work embraces a Sunday School, regular preaching services, and weekly meetings for Bible study and prayer held in the church and in the homes of the community. The Missionaries are Rev. and Mrs. Gerig and Miss Marie Braun. A. S. Shelly.

Upper Poplar Run, Mountain Mission Chapel at left.

THE NEW HOME MISSION STATION, MT. ELDON, ARIZONA

Mt. Eldon Camp, shown in the accompanying picture was before now the Greenlaw Sawmill Camp in which lived the workmen of a lumber company running a sawmill nearby. In this mill the heaviest timber in the state was cut and the lumber shipped out. When all the timber of profitable size was cut out, the mill was sold and lay idle for five years. Now the machinery has all been taken out to be used elsewhere.

When the mill was in operation, there was

quite a settlement here, and as it was too far from Flagstaff, being five and a half miles east of that city, the community built a school house here and the lumber company built a chapel which they turned over to the Roman Catholics to hold services for the Mexican workmen. But when the company quit sawing lumber the mill hands left and the Mexicans moved away. In consequence of this the Catholic priest discontinued the services at this place.

Rev. J. B. Frey, being interested in the Southwest Bible and Missionary Conference, whose grounds are only about half a mile from the camp, interested himself with his family in securing the chapel and some of the other property of the mill camp. The chapel was bought of the company and the priest sold them the chapel equipment at a reasonable price and with an expression of good will, remarking that he hoped we might do the Mexicans some good, who live about half a mile away at the Cliffs R. R. station.

Mt. Elden Camp Chapel

As the lumber company had put in a pipe line from Flagstaff to their mill, the camp enjoys the comfort and privilege of having good water which comes about twenty miles from the snow peaks.

Some attempts at farming around Flagstaff and in the surrounding neighborhood of the mill had demonstrated the fact that this is a good farming country and that Irish potatoes, beans, and all kinds of grain did splendidly with the average rainfall in this mountainous country. Settlers came in and ranches sprang up everywhere. Crops were good for a number of years and they got high prices for their products. The ranchers thinking that good crops would continue, became somewhat extravagant, borrowing money and mortgaging their ranches. Then some dry years came and besides the prices on their products went down. Many lost their ranches not being able to pay their debts. Other people came in and bought the ranches at a low price. Some of the old ranchers who managed to hold on, had a hard struggle to make ends meet and became somewhat discouraged.

Being scattered over a wide area and without any place where hey could conveniently meet, far from town and in many cases, in their struggle for existence, not able to dress so as to fit in among the church people in town, they became indifferent to the claims of religion and neglected them almost altogether. Quite a few, however, were disatisfied without Sunday School and preaching, but what could they do?

The American Sunday School Union several times started a school, but after a while these would stop for some reason or other, mostly perhaps for want of leadership and lack of some one to push the matter.

Having secured Mt. Elden Camp, where Rev. Frey's family had now been living for several years in order to afford the children better school advantages, a Sunday School was started in the chapel. With the Frey family as a nucleus and the help of some interested neighbors, the school was kept going till the Home Mission Board responded to their appeal for help and commissioned Sister Marie Schirmer to locate there and take charge of the work. Under her energetic leadership beginning with December, 1926, the school picked up in numbers and efficiency and with occasional preaching services awakened and fostered a new interest in religion in among the people around.

The work here is closely related with the Summer Bible School and the Southwest Bible and Missionary Conference. The Bible School, during the time it is in session, holds all its preaching services in the chapel and actively supports the Sunday School. During the weeks of the Conference all the services are held in the conference tabernacle, and

after the conference the people who stay on the conference grounds come to the Sunday School and services in the chapel at Mt. Elden. Being Missionaries they take an active part in the work, which we may now call our work in a needy yet very promising field.

Our people at Mt. Elden have also been helping in a work at Doney Park Community Hall, located about four miles from the chapel. There the Sunday School Union had also started a School, which was saved from dissolution only by the timely help of Rev. Frey and some Conference people. The leader at that place has expressed the hope of uniting that work with that at Mt. Elden camp.

Upon the request of Sister Schirmer to be relieved by the end of August, 1927 the Home Mission Board decided, upon her reommendation supported by Rev. Frey, to put a young married couple in charge of this work. The choice fell upon Brother and Sister Harley King and they accepted the call. They arrived on the field and began their work with the beginning of October, 1927.

Brother Frey writes: "There are some real Christians in this neighborhood, who need to be encouraged and brought together and who will respond. There are quite a few who are as ignorant of the things of God as the heathen Hopis and Navajos, and they need to be brought to God. We are very glad and thankful that your Board is willing to continue this work and also that you have found a pair of workers who are willing to take up a work that will call for sacrifice and consecration and humility and patience and withal a surrender to and dependence upon Him whose work it really is." A. S. Shelly.

THE WORKS AND WORD OF GOD

(Continued from page 15)

ment (Rom. 7:7-14; Gal. 3:19). It is a testimony of the holiness and righteousness of God, and thus searches the heart before God. The Law is perfect, for it is the Law of Jehovah. So all His Word is perfect, and therefore those wonderful results of it: It restores, converts the soul, it convinces and warns of sin, it points out the way of salvation, it makes wise the simple, it is sure—it never failed; certain and infallible, it gives the wisdom from above and thus enlightens the eyes and fills the heart with joy and gladness.

Thus the writer glorifies the Word of God because he had found full salvation through it though he had but very little in comparison to what we have.

Through these means of the Law of God the writer is brought into the presence of Jehovah before whom he humbles himself and opens his heart with all its troubles and weaknesses, and sins, knowing and fully realizing that He alone is his Rock and Redeemer to whom he commits himself.

Dear reader, what do you hear and see in God's Creation and in His blessed Word?

"A LIFE OF BROTHERLY LOVE"

(Continued from page 21)

upon every individual citizen responsibility for conditions as they are. There are times when the Christian can not go with the majority and yet his freedom as a Christian must never become a license to set at naught human law. The orderly, law-abiding life will silence slander and the Christian has the privilege to put forth his utmost effort to make his country and his country's laws Christian. (vv. 13-17).

There are most difficult situations for some. The writer of this epistle knew slaves. The situation was very difficult. These are not words for men and women who are citizens of a country that declares its conviction that life, liberty, and the pursuit of happiness are inalienable rights. But there are exceedingly difficult situations arising nevertheless. The example of the Christ, who suffered for us, and by whose stripes we are healed, should spur us on to follow His steps. "You were straying like lost sheep, but now you have come back to the Shepherd and Bishop of your souls." (vv. 18-25).

"THE HOLY SPIRIT"

(Continued from page 23)

on fire. That fire is still burning to light the way to the cross and to glory. "Be not drunk with wine, wherein is excess, but be filled with the Spirit." Eph. 5:18.

THE MENNONITE BETHEL HOSPITAL AND DEACONESS HOME AT MOUNTAIN LAKE, MINNESOTA

This worthy institution has its prehistory upon which we could not dwell in a brief history sketch. Its beginning dates back to the year 1905 when Sister Margareta Friesen was engaged to serve as first Deaconess. Five patients were entrusted to her care the first year and four more during the second year.

In 1910, Mr. and Mrs. J. D. Hiebert took charge of the affair and took up the work in 1912 with two Sister engaged, Sister Elizabeth Harms and Sister Anna Janz, from Hilsboro, Kansas. At that time this Hospital became a branch hospital of the Bethel Deaconess Hospital of Newton, Kansas.

In 1919, at the annual meeting of the Society, it was resolved to build a new Hospital and turn the old building into a Home for Old Peoplle.

After nineteen months of busy work, of which very much was done gratis, the new building was finished at an expense of $68,-450., and was dedicated on June 5, 1921 in the presence of a gathering of several thousand people.

The work of this institution has been a great blessing, not only to Mountain Lake and its locality but has drawn patients from all over this state and neighboring states. The number of patients which received care and nursing, has within the last ten years increased from 57 in 1916 to 772 in 1926 of whom 358 had major operations and a large number minor. 554 of these patients were released completely cured, 149 were much better, 16 were no better and 28 answered the call of death. Seven inmates were taken care of in the Old Folks Home during the past year.

Four to six doctcrs are at work and 12 Sisters are kept busy nursing and extending physical and spiritual aid to the suffering, besides a number of other helpers who are engaged in the work of housekeeping, cooking and so forth.

As the hospital has become too small for the growing work, another structure of four stories, 57 by 87 besides the basement is under construction and will be ready by January 1, 1928, it is known as the Basinger Clinic Hospital Hotel where patients having minor operations will be taken care of.

Exactly six years after the Hospital was dedicated and opened to the suffering, a beautiful two story Sister's Home was dedicated on June 5, 1927 in the presence of thousands of people. A very appropriate program was carried out at the Bethel church after which

the great audience marched to the Home of the Sisters. After the Bethel Men's Chorus had rendered a very appropriate song, Rev. N. F. Toews solemnly offered the Dedication Prayer. This new building is adding much comfort and blessing to the nursing Sisters, and at the same time it is a beauty spot of the town and makes a solemn impression upon any one passing by. After the dedication closed, all the visitors were served a free lunch by the Ladies Aid Society and the peope of this locality felt that another bright page had been added to the history of Mountain Lake, and its Christian people.

Sister Ida Epp is the head nurse and much of the success of this blessed work must be ascribed to her able leadership and devoted Christian Spirit. The Ladies Aid Society has more than a hundred members who at their monthly meetings take care of the sewing and mending of the laundry of the hospital. A Board of Directors look after the financial and other interests of this noble institution through which so much blessing has already come to so many of our suffering. The Gospel Story of the Good Samaritan has been turned into practice and the Christian people of this community have no doubt learned many lessons by aiding and supporting this blessed work.

Jacob J. Balzer.

THE RESURRECTION CHAPTER

(Continued from page 25)

tation of the human spirit. It is also, used as a dwelling place of the Holy Spirit and is designed as a fit temple in which the human spirit may worship God. (I Cor. 6:19-20). These bodies or earthly houses shall someday be transformed, restored and perfected by the power of God—whether dead or alive—(V.50-54) in the wondercus beauty originally designed; spiritualized, glorified and fitted to be the proper abode, through all eternity, of the renewed, sanctified and glorified human spirit! No wonder Paul bursts forth with a song of victory in contemplation of such a glorious consummattion. V. 55-57. The death of Death! The end of sin! No more molestation by Satan! The pain and the power of all things that harass and limit us here eternally banished. A complete victory through Jesus Christ our Lord! Therefore, because of these eternal truths and facts of the Gospel beloved brethren, be ye setadfast, unmovable, labor on! It shall not be in vain. V. 58.

MENNONITE HISTORICAL SLIDES

During the year of 1926 a series of lantern slides were prepared under the direction of the Publication Committee of the Eastern District Conference. The slides cover a period of history from the founding of the Mennonites Church 400 years ago, until the present time.

These slides were produced under the supervision of Rev. S. M. Grubb, and were made possible by the painstaking labors of the elder Grubb, and his son, Silas who spent a life time in gathering these important facts consisting of important documents, rare manuscripts, books, historical places and leading persons. The whole set comprises a most complete set of slides obtainable for a thorough study of our history in America and other countries.

They are of such great importance to our people and especially to students in Mennonite history, as to be practically indispensible for an intelligent and delightful perusal of the historical events in our church.

It is hoped that a large number of our people, churches and schools should have the privilege of seeing them, that the Historical and Publication Committee of the Conference made it possible to offer them at a reasonable rental to all who express a desire to have them.

Address all communications to Rev. S. M. Grubb, 2956 N. 12th St. Philadelphia,

V. B. Boyer.

COLFAX, WASH., CHURCH

The Colfax Mennonite Church was organized in the spring of 1893 by Rev. J. B. Baer then Field Secretary of the General Conference. The meeting was held in a private house. The membership was 21. Its present pastor was then elected and ordained the next day. For about two years services were held in an old board school house. In the year 1895, the hardest times in the history of the State, a small church was erected at a great sacrifice. Farmers were then mostly depending on their wheat crops, but wheat was then selling for 18 cents a bushel. The work was all done and donated by the members of the church and the price of the material being very reasonable the little chapel could be dedicated free of all debts.

For several years the need of a larger and better equipped church was felt and in the early spring of 1926 it came to the decision to build. It again meant a sacrifice, the building material being from three to five times

Colfax Church

higher and also the labor, the most of which was paid labor.

We have many reasons to be grateful to our dear Heavenly Father for the up-to-date equipped, and comfortable church.

The membership is now about 70. Our church did not grow as rapidly as some other churches. This most likely is due to the fact that it is located in an out of the way corner of the world and because our hilly country did not appeal to those who are used to farm the level lands of the middle west or eastern states.

Our S. S. being a Union S. S. with an enrollment of 160 was organized 36 years ago and had no interruption since due to the Grace of God and the loyalty of its workers.

P. R. Aeschliman.

MEDICAL MISSIONARY GOES TO INDIA

On Wednesday, October 19, Dr. and Mrs. Herbert E. Dester sailed from New York, for their new duties in our Mission field, Champa C. P. India. On the same ship, the P. J. Wiens family are returning to their work after a furlough in America.

We believe that every member of our Conference rejoices in the fact that we shall now have two doctors in our Indian field. This will give our corps of workers more adequate medical care and it will further enable our

Dr. and Mrs. Herbert Dester

station to give more medical attention to the thousands in our field. May the Lord richly bless them and give them ability to heal soul as well as body.

These workers both were born in Kansas, but grew up in different communities. Dr. Dester spent most of his life in Oklahoma, where he received his early education. He is a graduate of Bethel College and the Indiana University School of Medicine, Indianapolis. Later he spent one year internship at the St. Louis City Hospital. Mrs. Dester grew up in Berne, Indiana where she was graduated from the local High School. After receiving Normal Training, she taught school for several years in Indiana and Colorado.

KEEP THE HEAVENLY HILLS IN VIEW

Look in faith beyond the shadows
While life's pathway you pursue;
Tho' the mists may darkly gather,
Keep the heav'nly hills in view.

Chorus:
Keep the heav'nly hills in view,
Keep the heav'nly hills in view;
Look away from time's dim valley,
Keep the heav'nly hills in view.

Tho' the road you tread be rugged
And you oft may weary grow,
Look to those celestial highlands
Where the throne of God doth glow.

When you bear the weight of sorrow,
Seeing thro' the blinding tears,
Look to heights where peace and gladness
Reign thro' the eternal years.

In the land of life immortal
Rise those peaks serene and fair;
Trials here will soon be over,
Joy untold is waiting there.

THE COMMANDMENT CHAPTER

(Continued from page 7)

mutual respect and love. The parents are God's earliest representatives to the child. Because the child depends on its parents for subsistence, care, training, instruction and love, it should in return give them its respect, love and obedience. Life proves beyond doubt that, as a general rule, children who honor their parents enjoy a longer and richer life than those that do not.

From the law of the home we go to the law of life in general, or "the law of social love." From respect of parents to respect of all humans. "Thou shalt not kill". Life is God's gift to man and therefore sacred. One of the great services of Jesus to humanity was to reveal the sacredness of human life; in fact there is nothing more sacred in God's universe. Since it is a gift from God we have no right to harm or destroy our own or any other person's life.

Next we come to the law of social purity. "Thou shalt not commit adultery." This law is one of the pillars upon which rest a healthy family and social life. The violation of this law destroys the home and thus life in general. It forbids everything that kindles unhealthy sexual desire, such as books, pictures, plays, places of amusements and social customs carrying with them impure suggestions. The violation of this law is another of the great present day vices. Adultery, like murder may be committed in spirit and inwardly as well as outwardly. The importance of sexual purity should be impressed upon our young people and this is especially the duty of parents.

Next we come to the law regarding property, or the law of "social honesty". "Thou shalt not steal." As the previous laws protect the home and life so this one protects property. Property right is a foundation stone of society. "Stealing is wrong for it works a double injury. It injures the owner of the stolen goods, for he is robbed of the fruit of his toil; and it injures the thief who violates his conscience and corrupts his life." We are forbidden to take anything not our own. A man has a right to the product of his own labor, but not to the product of another's labor. Cheating, gambling and defrauding are included in this command as wrong.

From respect for other people's property we go over to respect for other people's character and reputation. "Thou shalt not bear false witness." This law, which may be called the law of truth, is to protect our neighbor's reputation and "is another bond of society without which it would fall to pieces." Truthfulness is not only a bond of society but also the foundation of personal character. This command forbids consciously exaggerating, misrepresenting, deceiving, slandering and imputing evil. How commonly this law is violated even among Christians who gossip and say untrue things about other.

Lastly we come to the law of covetousness. "Thou shalt not covet." "Covetousness . . is idolatry." The desire which overrides right means, or that reaches after unlawful things and uses unlawful methods of attainment, is covetousness. Paul admonishes us to "covet earnestly the best gifts". Covetousness is a root of all other sins of character and conduct.

These ten commandments are that law of the Lord which is perfect and in keeping of them there is great reward for this life and that which is to come.

FREEDOM CHAPTER

(Continued from page 19)

Galatians might recognize the works of the flesh and the fruit of the Spirit Paul enumerates them both. If they did not want to be in bondage to the flesh but enjoy the freedom in Christ they must surrender absolutely to the Spirit of Christ.

The last thought concerns the practice of our profession. Paul says, "If we live in the Spirit let us also walk in the Spirit." There is no freedom for the one who does not live his profession. Moffat translates this phrase, "As we live by the Spirit let us be guided by the Spirit." Freedom can only be had in the absolute surrender to the leading of the Spirit of God. The becoming of bondservants to Jesus who has saved us from the slavery of sin means voluntary slavery; and who is more free than the one who does what he desires to do. "Stand fast therefore in the freedom wherewith Christ has set you free."

LAST CHAPTER MESSAGE

(Continued from page 27)

vout and obedient students of it. So now at the close of it a curse is pronounced against those who add to or take from it. What an eye opener this should be for those who call this Book uninspired and teach this doctrine to others. Verses 20-21 contain the closing message and the closing prayer. For the third time He announces His return; the last word of His from heaven. When He is heard again it will be when He descends out of heaven with a shout. "Even so, come Lord Jesus," the last word to our Lord by redeemed man. Then comes the final benediction, assuring us of the Grace of our Lord Jesus Christ.

CHRONICLES FOR THE PAST YEAR

1926

Aug. 30-Sept. 1.—Pacifist Conference meets at Carlock, Illinois. Brethren, Friends and Mennonites gathered in large numbers to discuss ways and means to promote peace. Quite a large number of visitors and delegates from the General Conference held in Berne, Indiana, Aug. 22-29 stopped here as they returned to their homes.

Sept. 6—Eastern District Sunday School Workers met in Annual Conference at Eden Mennonite church, Schwenksville, Pa. Rev. D. J. Uurich was elected as President. At this time it was decided to work and pray harder so that the money for the Dr. Bauman Bungalow might reach the $2500 mark by February.

Sept. 15—Bluffton College opened the fall term with what is expected to be a record attendance. By Friday 17th 243 college students were enrolled.

Sept. 19—The Upper Milford church, Rev. U. B. Beyer pastor, celebrated the 200th Anniversary of the coming of Mennonites into the community of Zionsville, Pa. Friends and guests came from far and near and attended the services of the day.

Sept. 19—Ordination of Rev. David Schultz as Elder of the Bergtal church, of Manitoba. Rev. Jachob Hoeffner performed the ordination.

Sept. 23—Work on the new building at Freeman College is progressing nicely. The brick work is nearly completed.

Sept. 26—The ordination of Dr. and Mrs. C. Lloyd Pannabecker, took place in First Mennonite church, Bluffton Ohio. Rev. S. M. Musselman, pastor of the church, had charge of the ordination.

Oct. 2—Orphan Society Convention, held in Perkasie, Pa.

Oct. 7—Sister Aganetha Fast, visited the Mission at Lame Deer, Montana, while enroute to the Pacific coast,to return to China.

Oct. 1—Seven missionaries of the (Old) Mennonite church sailed for their respective fields of labor.

Oct. 12—Founders' Day at Bethel College.

Oct. 14—Rev. P. H. Richert, Secretary of Foreign Mission Board, suffered serious injury in an auto accident. His recovery was rapid.

Oct 28—Witmarsum Theological Seminary reports 18 students from the following states: six from Ohio. three from Kansas, two from California, two from Iowa, and one each from the following: Pennsylvania, South Dakota, Illinois and Indiana.

Oct. 17—Rev. Benjamin Ewert, Winnipeg, Man., itinerant preacher among Canadian churches, visited the North Star church near Drake, Saskatchewan.

Oct. 24-31—The Zion Mennonite church Donnelson, Iowa, had a series of meetings led by Rev. Lester Hostetler. The services were held in connection with the 75th Anniversary celebration of the founding of the church.

Nov. 4—Under this date Rev. Adam Wolf, writes that at Barrville, Pa., church a number of souls were saved in a series of special meetings.

Nov. 10—Ninety-one fathers and sons were present at the first "Father and Son" banquet at Souderton, Pa.

Nov. 14—"The Lord hath done mighty things." This expressed the feeling of every member of First church, Philadelphia when 48 members were added to the church. These had been won to Christ by the lay visitation of members in a campaign with a number of other churches.

Nov. 19—The Student Volunteers of Bethel College, Newton, Kansas, recently entertained the members of the Tabor Mission Band from Hillsboro, Kansas. A joint program was rendered.

Nov. 14—The local Men's Brotherhood of the Allentown, Pa., church sponsored a series of Bible Lectures. They secured Prof. Jacob

Quiring, Bluffton, as the speaker. The meeting proved to be a rare treat and blessing.

Nov. 25—From Los Angeles, California comes this message: "Fall always brings us many pleasant surprises. Among the new faces that have appeared here are missionaries H. J. Kliewer and Karl Kliewer, who are attending the Bible Institute and are assigned to help in our Sunday School."

Nov. 25-28— West Swamp church near Quakertown celebrated the 200th Anniversary of its organization. Rev. S. M. Rosenberger is pastor. The Brethren S. M. Grubb, Philadelphia and S. M. Musselman (a son of the congregation) Bluffton, Ohio, A. S. Shelly, Philadelphia and Prof. Quiring, Bluffton, were among the speakers.

Dec. 2—The Home for the Mennonite girls in Winnipeg was recently opened. Rev. and Mrs. Gerhard Peters are in charge. Many girls employed as maids use this as a home, and find here, friendship, kind advice and Christian love. The address is 458 McDermot Avenue.

Dec. 11—Freeman College moved into the new Administration building. A long felt need is finally supplied.

Dec. 16—In the Foreign Mission Report for November we note that after an income of $19,326.61 all of which was paid out we still had a debt of $13,700.00. But in the report for January 1927, we see that the entire debt was wiped out. More system and regularity in giving would reflect on our seriousness, and bring much joy to the Board, and permit more regular allowances.

Dec. 16—A joint program of all the churches of Mt. Lake, Minn., was held last week. Bethel church, in which the meeting was held, was not large enough to accommodate all who came. A collection amounting to $117.00 was lifted for the purpose of furnishing the Demonstration room in the Deaconess Sister house.

Dec. 23—First Church, Aberdeen, Idaho. Dr. J. W. Kliewer was in our midst recently for eight days, delivering sermons on the theme: "The Ten Commandments." During this month seven new members were added to the church.

Dec. 12—Marked the seventeenth rendition of Handels' "The Messiah" by the Bluffton College Choral Society. The Concerts are always very largely attended by local and out of town music lovers. Two concerts have to be given in the afternoon and evening in the College gymnasium, in order to accommodate the crowds.

Dec. 5—A capacity house was present at the dedication of the new church at Colfax, Washington. Rev. P. R. Aeschliman is the pastor. The membership of 65 and a S. S. enrollment of 150 worked heroically, and all debts are paid. A thank offering was lifted shortly before the dedication and $485.50 was brought for missionary work.

Dec. 13—On this night the home of Rev. David Toews' family was completely destroyed by fire. More serious than the loss of property, is the fact that one child died from the burns received. Other members of the family suffered severly from burns, cuts and frozen limbs.

Dec. 5—Sunday December 5th was a day of special importance to the Wadsworth, Ohio people. The church observed Good Will day, by having an "Interracial and Good Will Service." Rev. Etler of the Lutheran church addressed the congregation on the theme, "The Influence of Christianity in Europe and the Orient." A number of nationalities were present at the service, which closed by all singing "We've a Story to Tell to the Nations."

Dec. 27—Rev. L. H. Glass 510-21st Ave., Altoona, Pa., pastor of our Mission church reports how greatly the poor of the city rejoiced when they received the cookies which had been made by the good women of Bluffton, Ohio.

Dec. 29-30—The Pacifist churches held a short Conference at Elizabethtown College, Elizabethtown, Pa. The visitors and delegates were cared for in the College dormitories, since the students were absent during vacation time. Richard R. Wood Friend, is Chairman of the Continuation Com. Dean N. E. Byers, H. P. Krehbiel and A. J. Neuenschwander are the General Conference members on this committee.

Dec. 31—At the latest meeting of the Bethel College Corporation it was decided to discontinue the Academy after the close of the current year. A resolution was adopted to encourage the continuance of the present endowment campaign.

1927

Jan. 6—"The Young Peoples Department" in The Mennonite makes its first appearance. The Committee, Rev. A. R. Keiser, Dalton, O., chairman, Miss Anna G. Stauffer, Los Angeles, Cal., Rev. H. T. Unruh, Halstead, Kansas, and Rev. A. J. Neuenschwander, Phila. Pa., were appointed by the General Conference, to publish the two pages of this department.

Jan. 9—Rev. W. S. Gottshall opened a series of Evangelistic meetings at the Immanuel Mennonite church, Los Angeles, Cal. As a preparation for the mettings, cottage prayer meetings had been held for some time before.

Jan. 17-Feb. 11—The Meno Oklahoma Bible Academy is offering a short Bible course for four weeks. Biblical Geography, Mennonite History as well as Bible studies were offered.

Jan. 13—The report comes from the Mennonite Collegiate Institute, that the Assembly hall is well filled every Sunday. Fifty-three students are registered, 30 of whom have newly immigrated into Canada from Russia. Fifteen of the students are married, hence it was quite a task to find homes for all these people since Gretna is a small place.

Jan. 7—At the Annual Congregational meeting of the Bethel church, Mt. Lake, Minn. the most important point for action was the resignation of Rev. H. H. Regier. Failing health made it necessary for him to resign after serving the congregation as Elder for 40 years.

Jan. 10—The women of the church at Buhler, Kansas, decided to organize a Women's Missionary Society. They are to meet every second Wednesday of each month. Mrs. P. E. Frantz was elected as chairman of the Society.

Jan. 30—The 22nd Annual Series of Union meetings of all the churches of Berne, Ind., opened on Sunday Jan. 30. The Mennonite church was used for the Sunday and evening meetings since the others were far too small. Evangelist Luke Rader was leader and C. W. Jones lead the music.

Jan. 26-Feb. 2—These dates mark the Annual Bible Week at Bethel College. Dr. E. E. S. Johnson of Hartford Seminary delivered a series of addresses on the Reformation period, showing the development of the Anabaptist movement, out of which the Mennonite church grew. During the same week Dr. J. W. Kliewer, Pres. of Bethel, delivered five sermons on Paul's letter to the Philippians.

Jan. 30-Feb. 4—The Annual Bible Lectures at Bluffton College took the form of messages on Applied Christianity this year. Kirby Page pointed out the dangerous tendencies of our times with respect to war and a war spirit. Rev. Alva Taylor, spoke on Christianity and the Race and Industrial problems. The Annual Christian Workers Conference was held at the same time. The week's lectures drew many to Bluffton, and all felt that the week was filled with rich and good things.

Jan. 28—The Bethel College Glee Club won fifth place in the Kansas Inter-Collegiate Glee Club Contest at Emporia. On Feb. 25, the Bluffton Men's Glee Club won fourth place at Columbus. Eleven Colleges from Ohio were entered in the contest.

Feb. 3—A report from Dallas, Oregon states that Rev. S. S. Baumgartner, Portland, Oregon, comes here to preach every second Sunday. He makes the trip in his Ford, a distance of 60 miles and frequently is the first one present.

Feb. 6—This Sunday was set aside in the Middle District Conference as Stewardship Day. The Evangelization Committee of Conference suggested the following themes for study; "Stewardship of Life," "Stewardship of Time," "Stewardship of Prayer," "Stewardship of Money," "The Worship of Giving" "Stewardship and Tithing," "Partnership with God," "Stewardship and the Work of our Denomination."

Feb. 13—The Y. M. C. A. and Y. W. C. A. rendered a joint program in the South Church near Freeman.

Feb. 11-13—The Kansas-Western Missouri

Student Volunteer Union, convened at Emporia, Kansas. Among the speakers were, Pres. Kliewer and Missionary Ed. G.Kaufman. Miss Elizabeth Penner, of Bethel College was elected president of the Union.

Feb. 7—On this evening the members of the Bethel church, Mt. Lake, Minn., met to elect an Elder. There were three as candidates: Rev. J. J. Balzer, J. C. Peters and P. J. Friesen. The election resulted that Rev. Balzer was called as Elder for three years.

Feb. 16-18—Meeting of the Foreign Mission Board at Newton, Kansas. Rev. G. F. Soldner, a member of the Board visited his former charge at Summerfield, while en route home, on Sunday Feb. 20 and preached.

Feb. 6-11—Rev. P. P. Wedel held a series of meetings in the Hoffnungsau church near Buhler, Kansas.

Feb. 28—Rev. M. M. Lehman from Chicago preached in the Bethesda church, Marion South Dakota, for two weeks.

March 8—During the early part of March a meeting was held in Winkler, Manitoba on behalf of those immigrants who had to stay at Southampton, England. Three choirs were present and took part in the benefit. About 500 were present. The offering amounted to $105.10 which was immediately sent to Atlantic Park, Southampton, England.

March 9-16—Dr. J. E. Hartzler conducted a series of Bible Lectures in First Church, Philadelphia. Dr. Hartzler spoke at two evening meetings at the Community Evangelistic services. These services are carried on by six neighboring churches.

March 6—The Male Choir of Berne, Indiana, rendered a sacred concert in the Reformed church of Decatur, Indiana.

March 6—Rev. A. M. Fretz, Perkasie, Pa., elder in charge of the Bowmansville, Pa., church, had a meeting with the congregation to discuss the recent resignation of Brother Rudy Gehman as minister. The church and S. S. were making progress, and the resignation was much regretted.

March 10—A Junior Choir of 15-20 sings every other Sunday in the Bethel College church. Wouldn't Juniors sing in other churches if given an opportunity?

March 19—The annual winter event of the Chicago Association of Goshen College Alumni, was held in the form of a dinner at Stevens' restaurant. Dr. J. E. Hartzler addressed the Association.

March 13—The Women's Missionary Society of Berne, Indiana, celebrated its fortieth anniversary. Mrs. Alfred Habegger addressed the meeting giving some of her experiences as a missionary among the Cheyenne Indians in Montana. The offering amounted to $505.56. The present membership is over four hundred.

March 18-20—The Student Volunteer Union of Northern Ohio Colleges met in Bluffton. Remi Hilty, Bluffton College was President of the Union. The meetings were conducted in the form of discussion groups, and covered the subjects: "Why Foreign Missions?," "The Problems of a Volunteer," "Preparation of a Volunteer."

March 17—The Second Church, Philadelphia, has an active Junior C. E. Society. Recently they pleasantly surprised the pastor Rev. S. M. Grubb. Each Junior had selected a passage of Scripture and then selected a picture from some magazine to illustrate the thought of the verse.

March 24—The Chapel Mennonite church at Williamstown, Ohio, of which Rev. N. O. Blosser is pastor, voted almost unanimously to affiliate with the Middle District Conference. The West Market Street Mennonite church, Nappanee, Indiana, united with this Conference last fall. Rev. Ezra Mullett is pastor of this church. Both these churches had formerly been connected with the (Old) Mennonite Conference.

March 31—Clara L. Augsburger secretary of the Women's Missionary Society writes: "Our Society was organized in January 1891. We have 26 active members. Last year over $100.00 was given to Home and Foreign Missions."

April 3—Prof. Quiring, Bluffton College, delivered a series of Lenten Messages at Bethany church, Quakertown, Pa. He also spoke in the West Swanmp church.

April 14—A class is receiving regular instruction in the Allentown, Pa., church. The Catechism is completed, and the Articles of Faith are also studied. Baptism is to be held Easter Sunday.

April 11—Our missionaries in China received word from the American Consul, to leave their stations and go to the coast cities. The removal of missionaries was hoped to be a means of restoring peace and order sooner.

April 10—Rev. Wilmer S. Shelly assumed the pastorate of the church at Wadsworth, O. In June he will move to the new charge, after his graduation from Witmarsum Theological Seminary.

April 14—Prof. G. A. Lehman, for many years head of the music department, Bluffton, has been seriously ill at his home in Dayton, Ohio, where he is an instructor in the Dayton Westminster Choir.

April 17—Easter Special Services in all churches Many received new members at this time.

April 18—The minister's Conference of the Northern District Conference will meet in Freeman College auditorium. Revs. W. S. Gottshall, J. J. Schrag and P. P. Tschetter are to address the meeting.

April 28—The old church at Buhler, Kansas was recently razed and a new building costing approximately $16000 is to be erected.

April 28-May 1—The Eastern District Conference held its 129th session in Zion church Souderton, Pa. Rev. Emmanuel Troyer from the Illinois Central Conference was the special Bible lecturer. At this meeting the Historical Lantern Slides were shown. Rev. S. M. Grubb gathered the material for the slides and explained each slide as it was shown.

May 1—Recently seventeen members were received into the East Swamp church. Rev. Howard G. Nyce is pastor of the church.

May 10—Great floods in the Mississippi Valley are endangering thousands of lives, and millions of dollars worth of property. Offerings for flood sufferes were lifted in many of our churches.

May 12—"The committee appointed by the Mennonites of central Kansas, gathered and sent 67 bales and 6 boxes of clothing and shoes. 7000 pounds in all were sent to the Russian refugees in Canada. The approximate value of the goods was $4000." The committee consisted of Mrs. R. A. Georz, H. Dirks and J. H. Richert.

May 8—Brother A. J. Miller, for about eight years the representatives of our Mennonite Relief Work in Russia, has recently returned to America. On Sunday, Mey 8, he attended First Church, Philadelphia.

May 8—Brother Abraham Schmidt was installed as Elder of the Ebenfeld church, near Montezuma, Kansas. Rev. J. W. Kliewer performed the installation, and he also served the congregation with a number of addresses.

May 20-22—The Fresno-Madera counties Christian Endeavor Societies held their annual Convention in First Church, Reedley, California.

May 19—The Upland California church gave a farewell reception to Rev. and Mrs. Micheal Horsch,who left soon after for Beatrice, Nebraska. Rev. Horsch served the Upland church for 27 years.

May 27—The Thirteenth Annual Commencement of Witmarsum Theological Seminary took place at First Mennonite church, Bluffton, O. Rev. S. M. Grubb, Philadelphia, editor of "The Mennonite" delivered the addresses. Three men received degrees: Wilmer S. Shelly, B. D.; Earl L. Salzman, Th. B.; and Theodore Alvin van der Smissen, A. M.

May 29—Five sisters, who had been training in the Bethel Deaconess Home, were inducted into Deaconess' Service at First church, Newton, Kansas.

May 29—"Welcome Home" service for Rev. and Mrs. S. T. Moyer, and Miss Loretta Lehman, was held at Zion church, Souderton, Pa. Brother and Sister Moyer are supported by Zion church. It is Brother Moyer's home church. The church was packed for the happy occasion.

May 30—The Eastern District C. E. Convention was held in the West Swamp church. William Kremer, Philadelphia was president of the convention. Several state C. E. workers were on the program. The Mission committee

could report that almost the $5000.00 mark was reached for the Dr. Bauman Bungalow. The C. E. and S. S. Conventions are raising the money.

....June 8—At the twenty-seventh Commencement at Bluffton College 29 received degrees. The class was smaller than some in previous years. Thomas W. Graham, Dean of Oberlin Graduate School of Theology was the speaker.

June 8—Dean N. E. Byers, from Bluffton College delivered the Commencement address at Bethel College. Twenty-three received B. A. degrees.

June 9—Freeman Junior College had Dr. J. W. Kliewer as Commencement speaker.

June 12-14—The Northern District Conference held its annual session in the church near Doland, S. Dak. The Conference was well attended.

June 12—At Dallas, Oregon the Polk and Pratum churches held a C. E. and Sunday School Convention.

June 17-24—The Pacific District Retreat was held at Upland, California. A number of local leaders were in charge while Drs. Hartzler and Kliewer were visiting speakers.

June 27—A meeting of the ministers of the Eastern District Conference was held in East Swamp church. Problems of mutual interest and need were discussed.

July 19—"Surgeon pronounced patient cut of danger Sunday noon."—Bertha Petter. This message brought joy and thanksgiving into many hearts who have been praying for weeks for Missionary Petter's recovery.

August 3-11—Bluffton Retreat. Attendance at the Retreat is encouraging. Young people come from various branches of the Mennonite church.

Aug. 17-23—During these days, the World League against Alcoholism, held its meetings at Winona Lake, Indiana. Wayne B. Wheeler was still active at this Convention, but died soon afterward.

Aug. 21-24—The Pulaski church proved itself a royal host for the guests and delegates of the Middle District Conference. The Conference theme was: "The Church for Jesus Christ." Prof. J. Quiring was the special speaker.

Aug. 28-30—All-Mennonite Convention at Hillsboro, Kansas. The attendance at this convention exceeded that of any similar previous convention.

Aug. 6-14—Rev. A. H. Leamon, a Mennonite, from Moody Bible Institute, conducted a series of very helpful and inspiring revival meetings at the Ebenezer church near Bluffton. As a result of the meetings eleven souls were received into the church. Rev. E. J. Neuenschwander is pastor of the church.

Aug. 18-27—The Third Bethel Retreat was held on the above dates. A goodly number of young people attended and manifested such a keen interest in the various courses offered that the committee feels encouraged to carry the work on in the future.

Aug. 21—Dr. and Mrs. Herbert Dester, were ordained as mission workers at Deer Creek, Oklahoma. On August 14, Sister Augusta Schmidt was to be ordained as mission nurse in the Tabor church. These with the missionary Wiens family sailed for India the latter part of October.

June 26—Rev. P. K. Regier, Mt. Lake, Minn., has accepted a call to the pastorate of the West Zion church, Moundridge, Kansas. Rev. J. M. Suderman, former pastor of the church installed Rev. Regier as Elder.

July 3—Rev. N. B. Grubb, Pastor Emeritus of First Church, Philadelphia, celebrated his 77th birthday and 55th anniversary of ordination, by preaching in his old pulpit. This Sunday was nearest to the date of these events.

July 15—Word has been received that Rev. and Mrs. H. P. Krehbiel of Newton, Kansas, who are now visiting in Europe, attended a special meeting of Mennonites in Holland May 21, 22.

July 16—Eastern District Sunday School convention convened in Bally church. The mission committee report brought forth joy and praise, since the $5000 mark had been reached for the Bauman Bungalow in India.

July 8-11—The General Conference Home Mission Board met in Winnipeg, Manitoba for the annual session. This enabled the members to visit some of the work which is carried on by the board.

STATISTICAL REPORT OF THE PACIFIC DISTRICT CONFERENCE FOR 1926

CONGREGATIONS										
Name and Place of Congregations	Ministers	Meetings	Add. by baptisms.	Add. by letters.	Decrease by death.	Present membership.	Decrease by removal	YOUNG PEOPLE'S MEETING	Mission Society.
1 First Mennonite Church..... Aberdeen, Idaho	1	Twice each Sunday		11	2	141	2	Weekly	Monthly
2 Mennonite Church..... Colfax, Wash.	1	Each Sunday				67	1	Weekly	Monthly
3 Mennonite Church..... Escondido, Cal.	2	Every Sunday	4			11		Monthly	
4 Mennonite Church..... ..... Menno, Wash.	1	Every second Sunday	3	2	2	96	2	Every 2nd Sunday	Monthly
5 Mennonite Church..... Monroe, Wash.	1	Twice each Sunday	3	5	1	115		Each Sunday	Weekly
6 San Marcos Church..... Paso Robles, Cal.	1	Twice each Sunday	7	2	1	80		Twice monthly	Monthly
7 Emanuel Church..... Pratum, Ore.	1	Twice each Sunday	11	27	3	157	3	Each Sunday	Quarterly
8 First Mennonite Church..... Shafter, Cal.	2	Each Sunday		1	1	60	1	Every 3rd Sunday	
9 Salem Mennonite Church..... Ruff, Wash.	1	Every second Sunday	3			58	1	Every 2 weeks	
10 First Mennonite Church..... Reedley, Cal.	1	Twice each Sunday	27	8	2	392	6	Each Sunday	Monthly
11 Fist Mennonite Church..... Upland, Cal.	1	Twice each Sunday		13	2	285		Each Sunday	Monthly
12 First Mennonite Church..... Paso Robles, Cal.	1	Each Sunday	2		2	42		Monthly	
13 Emanuel Church..... Aberdeen, Idaho	1	Each Sunday	1			81		Every 2 weeks	Monthly
14 Emanuel Church..... Los Angeles, Cal.	2	Each Sunday	10	9	1	118	3	Each Sunday	Monthly
15 Zion Church..... Dallas, Ore.	1	Each Sunday			2	67	2	Every 2 weeks	
Total	18	Total	71	78	19	2770	21		

About 8½% increase in both church membership and S. S. scholars over 1925.

STATISTICAL REPORT OF THE PACIFIC DISTRICT CONFERENCE FOR 1926 (Continued)

	SUNDAY SCHOOL					FINANCIAL REPORT								
	How Often Held	Teachers	Scholars	Workers Conference	Teachers Training Class	Education	Congregational Purposes	Foreign Missions	Home Missions	S. School	Pacific District Conference	Miscellaneous	Relief Work	Total of all Contributions
1	Each Sunday	17	222	Monthly	1 class	$ 89.67	$ 2,176.00	$1,037.95	$ 113.50	$ 450.00	$ 37.22	$ 392.25	$ 96.78	$ 4,393.37
2	Each Sunday	10	150				15,000.00	648.00	72.00		65.00	550.00		16,335.00
3	Each Sunday	4	25			1.10	81.70	142.09	13.10	18.00			52.35	308.34
4	Each Sunday	11	127			6.00	1,116.90	403.96	34.56	64.25	62.82	22.99		1,711.28
5	Each Sunday	12	110	Yes			945.35	213.00	65.00	78.32	37.25	.		1,338.60
6	Each Sunday	10	134			61.00	392.40	466.25	142.25	70.60		181.25		1,313.75
7	Each Sunday	13	185	Monthly	12 pupils each Sunday		1,280.00	497.00	184.00	287.00		75.00		2,323.00
8	Each Sunday	7	120				500.00	75.00	63.40	50.00		150.00		838.00
9	Each Sunday	7	62				853.60	108.48	21.02	97.12	8.00	23.50		1,111.72
10	Each Sunday	28	380	Monthly	1 class	256.00	3,909.54	713.05	320.78	727.22	236.99	472.55		6,636.13
11	Each Sunday	16	265	Weekly	1 class		2,371.63	1,600.00	995.65	87.50	86.40	202.85	515.14	5,859.30
12	Each Sunday	7	68				* 925.00	xx 212.45			20.00			1,157.45
13	Each Sunday						188.34	472.96	431.99			143.00		1,236.04
14	Each Sunday	25	210	Quarterly	1 class	150.00	1,700.00	632.00	405.47	629.60	41.41	497.50		4,055.98
15	Each Sunday	8	137				351.00	106.62	81.40					489.16
		175	2195			$564.00	$31,795.00	$7,228.00	$2,938.00	$2,560.00	$595.00	$2,711.00	$664.00	$49,107.22

*Congregation and Sunday School.
xxHome and Foreign Missions.

STATISTICS OF THE MIDDLE DISTRICT CONFERENCE FOR THE SESSION OF 1927

Church	Pastor	Membership						Preaching Service	S. S. Enrollment	No. of Teachers	Y. P. Societies	Enrollment	Mission Societies	Enrollment	Contributions					
		Increase		Decrease			Total Membership								Foreign Missions All Organizations	Home Missions All Organizations	Education	Other Purposes	Congregational Purposes.	Total
		Baptism	Letter	Death	Letter	Other Causes														
St. John's, Pandora, O.	A. S. Rosenberger	17	2	6	3		281	Every S. morn. Ev. other S. eve.	288	19	2	75	2	90	$ 1,807.26	$ 125.00	$ 150.00	$ 32.00	$ 3,027.53	$ 5,141.59
Zion, Donnellson, Ia.	J. E. Kauffman	6			2	12	200	Twice weekly	194	16	3	61	2	71	1,324.65	345.05	400.00	215.00	3,170.49	5,455.19
Salem, Dalton, O.	A. R. Keiser	6	7	2	1	6	202	Twice weekly	204	18	2	90	2	110	1,045.26	217.04	233.00		1,475.15	2,970.46
First, Berne, Ind.	P. R. Schroeder	27	10	4	20		1001	Twice weekly	1338	51	2	643	3	587	15,378.13	717.44	966.61	4,683.87	5,036.93	26,782.98
Bethel, Fortuna, Mo.	John Warkentin	6		1	2	4	129	Weekly	160	17	1	25	1	44	720.65	131.70	13.74	75.12	1,379.99	2,321.20
Pulaski, Pulaski, Ia.	W. W. Miller			1			210	Weekly	170	14	1	60	2	32	375.45	328.34	100.00	17.11	1,650.00	2,470.90
Emanuel, Noble, Ia.	H. J. Schrag	10		2	5		313	Weekly	210	23	2	74	1	**	911.10	245.29	163.60	32.85	2,387.63	3,740.47
Wayland, Wayland, Ia.	H. J. Schrag	7	8	2	4		311	Weekly	290	18	2	15	1	50	880.07	401.28	209.73	68.60	2,112.85	3,672.53
Apostolic, Trenton, O.	J. E. Amstutz	10	2	3	2		246	Weekly	117	10	2	27	1	22	232.94	109.63	465.64	490.72	2,614.35	3,913.28
First, Chicago, Ill.	M. M. Lehman		1		7		45	Twice weekly	250	20	2	25	2	20	78.59	294.06			2,114.44	2,487.09
First, Wadsworth, O.	W. S. Shelly	4	2	5	2		150	Weekly	140	8	2				165.09	120.89	100.00		1,647.07	2,033.05
Summerfield, Ill.	A. S. Bechtel	7			2		157	Every S. morn. Ev. other S. eve.	135	10	1	17	1	33	438.00	111.00	80.00		1,584.15	2,213.15
Ebenezer, Bluffton, O.	E. J. Neuenschwander	12	1	4	2		450	Every S. morn. Ev. other S. eve.	508	28	2	152	2	85	2,410.75	1,205.37	No record	66.86	2,633.38	6,316.36
Grace, Pandora, O.	J. M. Regier	20	5	5	6	3	341	Twice weekly	341	27	3	125	2	130	2,399.51	644.03	333.62	475.53	4,344.82	8,197.51
First, Bluffton, Ohio	*S. M. Musselman	7	12	3	9		422	Twice weekly	420	26	3	100	2	100	2,050.00	807.01	160.00		4,310.05	7,327.06
First, Nappanee, Ind.	E. S. Mullett	2	2				127	Weekly	165	13	1	65	2	60	718.00	289.00	82.00		631.00	1,720.00
				Total			4585		4930	318	31	1554	26	1514	$30,935.45	$6,092.13	$3,457.94	$6,157.66	$40,119.84	$86,762.82

* Rev. Jacob Quiring, Dr. S. K. Mosiman, Rev. Paul Whitmer (not active). ** Entire congregation.

STATISTICS OF THE NORTHERN DISTRICT CONFERENCE FOR 1926

	NAME AND LOCATION OF CHURCHES	ELDER	MINISTERS	Language	Meetings	Mission Services	MEMBERSHIP									FINANCES		
								Increase			Decrease							
							Members Jan. 1, 1926	Received By Letter	Received By Baptism	Total Received	Lost by Death	Lost by Removal	Lost by Withdrawal	Total Loss	Membership January 1, 1927	Congregational Purposes	Home Mission	Foreign Mission
1	Zions Mennonite..... Arena, N. D.		Martin Fast	German	Every Sunday	Occasionally	24	2	9	11					35	$ 126.00	$ 19.04	$ 17.21
2	1. Mennonite..... Lostwood, N. D.			German	Occasionally	Occasionally	36	4		4					40	113.99	15.10	92.77
3	Salems..... Munich, N. D.		J. J. Penner Evangelist	German	Every Sunday	Occasionally	84		10	10					94	690.19	178.32	156.77
4	Swiss Mennonite..... Alsen, N. D.	Edward Duerksen		German English	Every Sunday	Occasionally	106				1	1		2	104	791.55	47.05	129.51
5	Bethel..... Lustre, via Frazer, Mont.			German English	Occasionally	Occasionally	37		1	1		3		3	35	121.20	314.81	95.53
6	Bethelem..... Bloomfield, Mont.		David D. Schultz Evangelist	German English	Every Sunday	Monthly	182		7	7	1		2	3	186	784.43	61.16	302.00
7	Salem..... Wisner, Nebr.		Gerhard Toews	German English	Every Sunday		55		2	2		1		1	56	602.60	44.00	53.76
8	Bethesda..... Henderson, Nebr.	John F. Epp	A. W. Friesen H. H. Epp P. H. Pankratz	German	Every Sunday	Occasionally	512	7	19	26	3	5		8	530	2,250.00	1,946.95	1,666.10
9	1. Mennonite.....	Jacob Stoesz		German	Every Sunday	Occasionally	55	3	6	9					64	110.00		102.00
10	North of Butterfield, Minn. Mennonite.....	H. H. Regier	P. J. Friesen	German English	Every Sunday	Monthly	65		4	4		1		1	68	426.42		259.18
11	Butterfield, Minn. Bergfelder.....	D. P. Eitzen	A. A. Wiebe H. H. Quiring	German	Every Sunday	Monthly	160		6	6	1			1	165	619.17	47.25	251.72
12	Mt. Lake, Minn. Bethel..... Mountain Lake, Minn.	H. H. Regier	J. J. Balzer J. C. Peters P. J. Friesen	German	Every Sunday	Monthly	364	1	7	8	3			3	369	2,673.00	890.00	5,680.00
13	Bethel..... Volt, Mont.			German English	Occasionally		25				1	2		3	22	2.00	35.00	60.00
14	Bethel..... Dolton, S. D.	Jacob A. Tieszen	August Ewert Evangelist	German	Every Sunday	Monthly	100	2		2			2	2	100	515.65	11.67	100.75
15	Friedensberg..... Avon, S. D.	David A. Schultz	H. P. Unruh	German English	Every Sunday	Monthly	101	5		5	1	1		2	104	640.12	390.29	180.73
16	Bethesda..... Marion, S. D.	Derk P. Tieszen	David D. Tieszen Ev. A. D. Duerksen H. Ortman	German	Every Sunday	Monthly	184				1		1	2	182	495.00	25.00	703.80
17	Salem Zions.....	Alfred P. Waltner	John J. A. Schrag	German	Every Sunday	Monthly	345	1		1	7		1	8	338	2,373.26	341.00	1,478.44
18	Marion, S. D. Bethany..... Freeman, S. D.	Elmer Basinger	S. P. Preheim P. P. Kleinsasser J. J. Engbrecht	German German English	Every Sunday	Quarterly	150	6	11	17		2	1	3	164	2,619.54	139.75	423.09
19	Salems..... Marion, S. D.	W. S. Gottschall		German English	Every Sunday	Occasionally	271	6	9	15	2	5	7	14	372	5,330.35	850.00	2,514.11
20	1. Mennonite..... Mt. Lake, Minn.	Isaac J. Dick	D. D. Harder	German	Every Sunday	Monthly	332	1	10	11	2	2	2	6	337	805.00	125.00	500.00
21	Immanuels..... Doland, S. D.		J. W. Kleinsasser	German	Every Sunday	2 times a year	120	10		10					130	441.05	112.18	176.02
22	New Home..... West Brook, Minn.																	
	22 Churches	13 Elders	18 Ministers				3,308	48	101	149	23	23	16	62	3,395	$22,530.52	$5,593.57	$14,943.49

STATISTICS OF THE NORTHERN DISTRICT CONFERENCE FOR 1926

	FINANCES				SUNDAY SCHOOL								C. E. SOCIETIES			WOMEN'S SEW. SOC.			
	Education	Benevolences	Other Purposes	Total	Name of Supt.	Meetings held every Sunday	No. of Teachers	Average Attendance	No. of Scholars	Teachers' Meetings	Collections How Often	Collections Total	Meetings	Members	Money Raised	Meetings	Membership	Contributions	TOTAL INCOME
1	$	$	$	$ 162.25		"	4	40	50		Every Sunday	$ 7.68			$	Semi-monthly in winter	18	$ 71.39	$ 241.32
2		112.49	26.00	360.35	Abram Harder	"	6	90	100		Every Sunday		Monthly						360.35
3	32.70		177.71	1,202.99	H. A. Thiessen	"	7	71	133	Every week	Every Sunday	283.56	Monthly		59.86				1,579.11
4		180.70	331.00	1,479.81	C. J. Graber	"	7	51	79		Every Sunday	190.75	Monthly			Monthly	18	378.95	2,049.51
5		4.60	41.95	578.09	H. G. Baerg	"	4		95		Every Sunday	61.51	?			?	12	35.89	675.49
6		76.58	24.13	1,248.30	Peter H. Unruh	"	12		225		Every Sunday	881.95	Monthly	105	46.89	Monthly	20	703.26	2,180.40
7	526.00			1,226.36	August Leisy	"	7	40	70		Every Sunday	222.72	Semi-monthly	40	20.00	Bi-weekly	14	108.26	1,577.34
8	500.00	929.88	185.27	7,478.20	Jno. P. Seibert	"	19		600		Every Sunday	400.00	Every Sunday			Monthly	30	403.82	8,282.02
																Monthly	21	102.75	411.14
9		69.19		281.39	Jno. Flaming	"	7	50	90		Every Sunday	27.00							
10		72.46	225.00	983.06	J. W. Hubin	"	8		100		Every Sunday	91.63	Every other Sunday	40	51.46	Monthly	25	485.56	1,611.71
11	101.29	318.53	500.00	1,837.96	Jacob F. Loewen	"	20	222	300	Quarterly	Every Sunday	577.04	Monthly		131.00	Monthly	?	69.91	2,615.91
12	230.00	550.00	135.00	9,958.00	David H. Fast	"	27	280	408	Occasionally	Every Sunday	905.78	Bi-weekly	125	592.79	Bi-monthly	30	754.86	12,211.43
13			100.00	197.00	N. F. Toews	"	5	40	60		Every Sunday	60.42	Monthly	50	12.00	Monthly	6	76.84	346.26
14	18.00	38.25	18.25	702.57	Z. S. Ewert	"	8	75	100		Monthly	119.90	Monthly	90					822.47
15				1,211.14	Henry C. Ewert	"	10		143		Every Sunday	402.67	Bi-weekly		82.40	Monthly	23	316.16	2,012.37
16	1,050.00	495.50		2,786.80	B. V. Tieszen	"	8	160	265				Monthly			Monthly	?	143.77	2,912.57
17		663.00	133.80	4,989.50	Elias Schrag	"	15				Quarterly	283.00	Bi-monthly		90.00			178.00	5,540.50
18	61.49	41.25	89.22	3,374.34	P. F. Quiring	"	15	175	200	Quarterly	Every Sunday	282.90	Every Sunday	110	24.70	Monthly	25	187.79	3,869.73
19	70.59		203.64	8,968.69	Joe J. Preheim	"	17	250	350	Weekly	Every Sunday	462.34	Bi-weekly	100	200.87	Quarterly	167	479.17	10,111.07
20	100.00	345.00		1,875.00	J. P. Quiring	"	14	275	325		Every Sunday	405.00	Monthly	55	80.00	By-weekly	17	183.00	2,543.00
21	200.00	50.00		979.25	Geo. Gross	"	6	80	130	Occasionally	Monthly	64.08	Monthly	62	94.00				1,137.33
22																			
	$2,890.07	$3,947.43	$2,190.97	$51,862.99			216	1947	3823			$5,729.93			$1,485.97			$4,679.38	$63,031.03

J. A. FAST, Statistician.

EASTERN CONFERENCE STATISTICAL REPORT FOR THE YEAR 1926

Church	Pastor	Present Total	MEMBERSHIP GAIN Baptized	GAIN Letter	GAIN Fellowship	LOSS Death	LOSS Dismissal	LOSS Removed	Sunday School	Y. P. Societies	Ladies' Organizations	Total for Home Use	CONTRIBUTIONS Eastern Conference Treasury Including Historical Works	Home for the Aged	Foreign Mission Treasury	General Conference Home Mission Treasury	General Conference Treasury	Educational Purposes	Special for Missions	Various other Purposes	Total
Allentown	Victor B. Boyer	121				1	1		126			$ 2,018.46	$ 129.50		$ 145.00	$	$	$	$	$ 474.59	$ 2,767.55
Altoona	L. C. Glass	61	5	2	8	2	2	2	91	43		1,109.36									1,109.36
Barrville	A. E. Wolf	35			3	1			50			85.95	5.00		3.00						93.95
Bowmansville	A. M. Fretz, Elder	36							20			179.41	2.51	29.69	70.00			10.26			291.87
Boyertown	Elwood S. Shelly	28										422.65	18.30	6.70	32.90						480.55
Deep Run	A. M. Fretz	230	12		4	5			75	20	22	871.47	52.66	214.56	260.00	50.00		189.70	65.00	29.77	1,734.16
East Swamp	Howard G. Nyce	71		3		1	1	2	97			949.61	50.00	37.00	50.00				35.50		1,122.11
Flatland	S. M. Rosenberger	30	5						118			350.59		20.00	148.95		3.00				522.04
Germantown	A. S. Shelly	26							21		13	573.74	49.75	30.50	28.08	13.50				47.65	743.22
Hereford	Elmer E. S. Johnson	246		1		3	2		328	74	40	4,677.39	400.00	188.25	454.00	60.00			538.08	20.00	6,337.48
Man's Choice	A. E. Wolf	71	5		13				75			106.85	5.00		2.50					115.06	229.41
Mechanic's Grove	Daniel J. Unruh	27							60			342.01			76.26	33.60				138.16	590.03
Napier	A. E. Wolf	92				1						77.18	2.26		3.50					1.68	84.62
Perkasie, Bethel	A. M. Fretz	35				3	1		51	16	13	203.55	19.25	21.25	22.91	15.00		4.50	20.00	5.00	311.46
Philadelphia, First	A. J. Neuenschwander	483	47	1	18	6	15	5	479	42	104	8,252.49	674.47	291.40	1,165.28	196.62	47.90	61.50		597.54	11,287.70
Philadephia, Second	S. M. Grubb	184	5				1		155	30	35	3,250.00									3,250.00
Quakertown, Bethany	S. M. Rosenberger	103				2			100	30	26	1,578.91	6.07	48.07	390.48		10.00	296.61		71.58	3,129.82
Roaring Spring	Jacob Snyder	77	4		1	1			65			429.00			15.00				10.00	10.00	264.00
Saucon	Linford Foulke	45	2			1			115		21	575.30	28.00								603.30
Schwenksville	Freeman H. Swartz	245	10	2			2		126			2,844.22	324.58	105.45	227.89				210.00		3,712.54
Smith Corner	Daniel Gerig	25										50.00							13.25	10.00	73.25
Souderton, Zion	G. T. Soldner	380	17	8		4	3		424		37	4,604.09	76.50	478.10	1,086.74	86.96	43.48	297.13		1,915.61	8,588.61
Springfield	A. M. Fretz	39							40		12	310.32	10.50	69.20	60.81		4.00	37.80	45.00		537.63
Upper Milford	V. B. Boyer	141				3			140	28	30	1,300.36	320.00	110.50	80.00				287.10		1,997.96
West Swamp	S. M. Rosenberger	170	8	1		2	1		197	52	70	1,824.47	9.56	82.51	1,128.83	41.87	16.50	46.43		90.27	3,239.94
Total		2,986	121	18	47	35	29	9	2,953	335	423	$35,788.48	$2,084.91	$1,733.68	$5,451.13	$497.55	$124.88	$666.93	$1,223.93	$3,526.91	$52,102.80

To be noted—These financial items do not contain the full amount of the annual **Budget** as that closed in May, 1927, and not December, 1926.

A. M. FRETZ, Secretary.

THE GENERAL CONFERENCE

Calendar of Officers and Boards

OFFICERS OF THE CONFERENCE

President, Rev. P. P. Wedel, Moundridge, Kansas.
Vice-President, Rev. A. J. Neuenschwander, 2342 N. 9th St., Philadelphia, Pa.
Secretary, Rev. C. E. Krehbiel, Newton, Kansas.

EXECUTIVE COMMITTEE

Rev. P. P. Wedel, Moundridge, Kansas, Chairman.
Rev. A. J. Neuenschwander, Philadelphia, Pa., Vice-Chairman.
Rev. C. E. Krehbiel, Newton, Kansas, Secretary.
Dr. J. W. Kliewer, Newton, Kansas.
Rev. W. S. Gottshall, Freeman, S. Dakota.
Rev. H. J. Krehbiel, Reedley, California.
Rev. S. M. Rosenberger, Quakertown, Pa.
Rev. John Lichti, Medford, Oklahoma.
Rev. G. N. Harms, Whitewater, Kansas.
Bro. C. F. Claassen, Newton, Kansas, Conference Treasurer.

FIELD SECRETARY AND STATISTICIAN

Rev. C. E. Krehbiel, Newton, Kansas.

PROGRAM COMMITTEE

Prof. E. J. Hirschler, Bluffton, Ohio.....1929
Rev. P. R. Aeschliman, Almota, Wash.....1932
Prof. J. F. Moyer, Newton, Kansas.....1935

BOARD OF FOREIGN MISSIONS

Chairman, Dr. J. W. Kliewer, Newton, Kansas....1929
Secretary, Rev. P. H. Richert, Goessel, Kansas....1929
Treasurer, Bro. J. G. Regier, Newton, Kansas....1932
Candidate Secretary, Rev. S. M. Musselman, Bluffton, Ohio,.....1932
Vice Chairman, Rev. M. M. Horsch, Beatrice, Neb.1935
Rev. G. T. Soldner, Souderton, Pa.....1935

BOARD OF HOME MISSIONS

Chairman, Rev. W. S. Gottshall, Freeman, S. Dak.1929
Secretary, Rev. A. S. Shelly, 48 W. Haines Street, Philadephia, Pa.....1935
Treasurer, Rev. J. E. Amstutz, Trenton, Ohio.....1935
Rev. David Toews, Rosthern, Sask.....1929
Rev. S. S. Baumgartner, 404 E. 34th Street, Portland, Oregon.....1932
Rev. J. M. Regier, Pandora, Ohio.....1932

BOARD OF PUBLICATION

Chairman, Rev. H. J. Krehbiel, Reedley, Calif....1935
Secretary, Rev. M. J. Galle, Aberdeen, Idaho....1932
Treasurer, Bro. J. F. Lehman, Berne, Indiana....1929
Rev. E. J. Neuenschwander, Bluffton, Ohio....1929
Dr. J. R. Thierstein, Newton, Kansas.....1935
Rev. J. M. Suderman, Newton, Kansas.....1932

BOARD OF EDUCATION

Chairman, Rev. S. M. Rosenberger, Quakertown, Pa.....1929
Secretary, Dr. J. H. Langenwalter, 1803 University Ave., Wichita, Kansas.....1932
Treasurer, Prof. D. H. Richert, Newton, Kansas...1932
Dr. S. K. Mosiman, Bluffton, Ohio.....1935
Rev. P. R. Schroeder, Berne, Indiana.....1929
Prof. A. J. Regier, Newton, Kansas.....1935

EMERGENCY RELIEF COMMISSION

Chairman, Rev. John Lichti, Medford, Okla.....1932
Secretary, Bro. J. C. Mueller, Freeman, S. Dakota.1935
Treasurer, Bro. C. F. Claassen, Newton, Kansas..1929
Bro. Maxwell H. Kratz, 1600 Walnut, Philadelphia, Pennsylvania.....1929
Bro. J. P. Habegger, Berne, Indiana.....1935
Rev. C. C. Wedel, Goessel, Kansas.....1932

BOARD OF TRUSTEES

Chairman, Rev. G. N. Harms, Whitewater, Kans..1932
Secretary, Bro. J. W. Krehbiel, Moundridge, Kans..1932
Treasurer, Bro. C. F. Claassen, Newton, Kansas...1929
Rev. D. D. King, Lind, Washington.....1929
Bro. J. D. Moyer, Souderton, Pa.....1929
Rev. A. P. Waltner, Marion, S. Dakota.....1932
Bro. S. D. Ruth, Beatrice, Nebr.....1935
Bro. J. H. Richert, Newton, Kansas.....1935
Rev. A. J. Dyck, Inman, Kansas.....1935

SANATORIUM COMMISSION

Chairman, Rev. D. B. Hess, Alta Loma, Calif.*....
Secretary, Bro. D. J. Dahlem, Alta Loma, Calif.....1926
Treasurer, Bro. E. H. Haury, Upland, Calif.....1929
Rev. P. R. Aeschliman, Almota, Wash.....1929
Bro. J. J. Eyman, Reedley, Cal.....1926
Bro. D. C. Krehbiel, Reedley, Calif.....**1923
Rev. H. Riesen, Newton, Kansas

*Proxy for Henry Riesen

COMMITTEE ON DOCTRINE AND CONDUCT

Rev. A. S. Shelly, 48 W. Haines St., Philadephia, Pa.
Bro. Maxwell H. Kratz, 1600 Walnut, Philadelphia, Pa.
Rev. W. W. Miller, Pulaski, Iowa.
Rev. P. R. Schroeder, Berne, Indiana.
Rev. S. M. Rosenberger, Quakertown, Pa.

COMMITTEE ON CONFESSION OF FAITH.

Dr. J. H. Langenwalter, 1803 University Ave., Wichita, Kansas.
Rev. P. H. Richert, Goessel, Kansas.
Rev. Rodolphe Petter, Lame Deer, Montana.
Rev. W. S. Gottshall, Freeman, South Dakota.
Rev. P. R. Aeschliman, Almota, Washington.

GENERAL CONFERENCE FOREIGN MISSIONARIES WORKING UNDER FOREIGN MISSION BOARD

INDIA:

Rev. and Mrs. P. W. Penner, Janjgir, C. P. India; Miss Clara Kuehney, Janjgir, C. P. India; Rev. and Mrs. P. A. Penner, Champa, C. P. India; Rev. and Mrs. F. J. Isaac, Champa, C. P. India; *Miss Loretta Lehman, Berne, Indiana; Miss Augusta Schmidt, Korba, C. P. India; Dr. and Mrs. Herbert Dester, Basna, via Raigarh, C. P. India; Dr. and Mrs. Harvey R. Bauman, Champa, C. P. India; Rev. and Mrs. C. H. Suckau, Korba, C. P. India; Rev. and Mrs. J. R. Duerkson, Korba, C. P. India; Rev. and Mrs. John Thiessen, Mauhadei, P. O. Birra, via Janjgir, C. P. India; Miss Martha Burkhalter, Mauhadei, P. O. Birra, via Janjgir, C. P. India; *Rev. and Mrs. S. T. Moyer, Bluffton, Ohio, till June, 1928, Berne, Indiana; Mrs. Mary Y. Burkhard, Basna, via Raigarh, C. P. India; Rev. and Mrs. P. J. Wiens, Champa, C. P. India; Rev. and Mrs. Paul A. Wenger, Basna, via Raigarh, C. P. India.

CHINA:

Rev. and Mrs. H. J. Brown, Rev. and Mrs. S. F. Pannabecker, Rev. and Mrs. P. J. Boehr, Dr. and Mrs. C. L. Pannabecker, Miss Frieda Sprunger, Miss Agnes Fast, Miss Talita Newfeld.

These are at present, October 5th, all in Peitaiho, China, since conditions made the evacuation of the field in Kai Cho, and Tamingfu, Chihli field necessary.

Those on furlough from China are:

*Miss Elizabeth Goertz, Bluffton, Ohio; *Dr. and Mrs. A. M. Lohrentz, Moundridge, Kansas; *Rev. and Mrs. W. C. Voth, Newton, Kansas; *Rev. and Mrs. Ed. G. Kaufman, 5829 Maryland Ave., Chicago, Illinois; *Rev. and Mrs. S. J. Goering, 5829 Maryland Ave., Chicago, Ill.

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*On furlough.

AMERICA:
Rev. and Mrs. G. A. Lincheid, Canton, Oklahoma; Rev. and Mrs. J. B. Ediger, Clinton, Oklahoma; *Rev. and Mrs. H. T. Neufeld, Meno, Oklahoma; Rev. and Mrs. Rodolphe Petter, Lame Deer, Montana; Rev. and Mrs. Valdo Petter, Ashland, Montana; Rev. and Mrs. Alfred Habegger, Busby, Montana; Rev. and Mrs. J. B. Frey, Tuba City, Arizona; Rev. and Mrs. J. R. Duerkson, Hoteville, Arizona.

GENERAL CONFERENCE HOME MISSIONS

LIST OF WORKERS

LOS ANGELES, CALIFORNIA:
Rev. and Mrs. Albert Claassen, Rev. and Mrs. Rudolf Schmidt, and Miss Lavina Burkhalter. Mission Church (Emanuel)—E. 79th and Stanford Sts. Workers Home, 654 E. 79th St.

HUTCHINSON, KANSAS:
Rev. and Mrs. J. J. Plenert. Address: 723 E. 7th St.

CHICAGO, ILLINOIS:
Corner 73rd and Laflin Sts. Supt. and Pastor, (To be filled); Miss Catherine Niswander, 1500 W. 72nd Place.

ALTOONA, PENNSYLVANIA:
Memorial Mission Church—2204 Eleventh Ave. Supt. and Pastor, Rev. L. H. Glass, 510 21st Ave.

BUCKHORN (FORMERLY COUPON):
Rev. Philip J. Metzger. Address, 906 Walton Ave., Altoona, Pa.

MOUNTAIN MISSION:
Upper Poplar Run and Smith Corner—Rev. and Mrs. Daniel Gerig and Miss Marie Braun, Address: East Freedom, Pa., R. F. D.

MECHANIC GROVE (CALVARY CHURCH):
Rev. and Mrs. D. J. Unruh. Address: Quarryville, Pa., R F. D.

ALSEN CIRCUIT, NORTH DAKOTA:
Rev. Edward Duerksen. Address: Alsen, N. Dak.

CLIFFS, ARIZONA:
Rev. and Mrs. Wm. Harley King. Address: Flagstaff, Arizona.

CANADA:
Supt. Rev. David Toews, Rosthern, Sask.; Rev. C. F. Sawatzky, Laird, Sask.; Rev. Gerhard Buhler, Waldheim, Sask; Rev. Jacob H. Janzen, 33 Church St., Waterloo, Ontario.
Immigrant Ministers given partial support:
Manitoba—Rev. John P. Klassen, Starbuck; Rev. Franz F. Enns, Winkler.
Saskatchewan—Rev. Peter J. Klassen, Rosthern; Rev. Jacob Nickel, Aberdeen.
Alberta—Rev. A. A. Hamm, Provost, and others.
Girls Home, 458 McDermot St., Winnipeg, Man.—Rev. and Mrs. G. A. Peters.
Drake, Sask.—Rev. and Mrs. M. M. Lehman.

OFFICERS AND COMMITTEES, MIDDLE DISTRICT CONFERENCE

President, Rev. S. M. Musselman, Bluffton, Ohio.
Vice-President, Rev. A. S. Rosenberger, Pandora, O.
Secretary, E. W. Baumgartner, Berne, Ind.

OFFICERS AND COMMITTEES OF NORTHERN DISTRICT CONFERENCE

President, Rev. John F. Epp, Henderson, Nebr.
Vice-President, Rev. A. W. Friesen, Henderson, Nebraska.
Secretary, Rev. I. J. Dyck, Mountain Lake, Minn.
Treasurer, A. A. Penner, Mountain Lake, Minn.
Statistician, Rev. S. P. Preheim, Freeman, S. Dak.
Business Committee: W. S. Gottshall, J. C. Miller, John C. Peters.
Evangelistic Committee: J. J. Friesen, H. J. Fast, J. A. Tiessen.
Soliciting Committee: J. W. Kleinsasser, D. A. Schultz, Elmer Basinger.

OFFICERS AND COMMITTEES OF WESTERN DISTRICT CONFERENCE

President, Rev. C. E. Krehbiel, Newton, Kansas.
Vice-President, Rev. John C. Lichti, Medford, Okla.
Secretary, Rev. B. W. Harder, Whitewater, Kan.
Home Mission Committee: J. W. Kliewer, P. P. Wedel, A. J. Dyck, J. H. Epp, H. Friesen, Jac. Janzen.
Educational Commmittee: P. P. Buller, J. R. Thierstein, P. R. Voth.
Charity Cause Committee: H. R. Voth, J. P. Anders, Peter Flaming.
Deaconess Cause Committee: C. C. Wedel, H. T. Reimer, B. Regier.
Memorial Committee: J. W. Kliewer, C. E. Krehbiel, H. R. Voth, J. R. Thierstein, P. P. Wedel.
Program Committee: G. N. Harms, H. J. Dyck, J. F. Moyer.

OFFICERS AND COMMITTEES OF PACIFIC DISTRICT CONFERENCE

President, Rev. M. J. Galle, Aberdeen, Idaho.
Vice-President, Rev. F. F. Jantzen, Paso Robles, California.
Secretary, D. C. Krehbiel, Reedley, California.
Treasurer, Jacob Krehbiel.

OFFICERS AND COMMITTEES OF EASTERN DISTRICT CONFERENCE 1927—1928

President—S. M. Rosenberger, Quakertown, Pa.
Secretary—A. M. Fretz, Perkasie, Pa.
Treasurer—Erwin S. Weiss, Willow Grove, Pa.

PROGRAM COMMITTEE

A. J. Neuenschwander 1928
A. S. Shelly 1929
H. W. Shelly 1930

HOME MISSION AND CHURCH EXTENSION COMMITTEE

H. S. Stauffer.....1928
A. B. Boyer.....1928
S. M. Rosenberger...1929
D. M. Landis.....1929
E. Y. Fretz.....1930
Jacob Snyder.....1930

PUBLICATION AND HISTORICAL COMMITTEE

S. M. Grubb.....1928
A. J. Neuenschwander.1928
S. M. Rosenberger...1929
N. B. Grubb.....1929
U. S. Stauffer.....1930
V. B. Boyer.....1930

EDUCATIONAL COMMITTEE

G. T. Soldner.....1928
A. S. Alderfer.....1928
A. J. Neuenschwander.1930
A. S. Shelly.....1929
S. M. Rosenberger...1929
Jacob R. Fretz.....1930

BOARD OF MANAGERS OF HOME

Monroe Geisinger....1928
Aaron L. Bauer.....1928
Harvey S. Kulp.....1928
G. T. Soldner.....1929
Isaiah W. Gross.....1929
Norman Bechtel.....1929
H. B. Kratz.....1930
J. B. Clemens.....1930
Wilmer G. Nice.....1930

TREASURER OF HOME FUNDS

John D. Moyer 1928

BUILDING FUND COMMITTEE

U. S. Stauffer 1928
Isaiah W. Gross 1929
Harvey H. Baum 1930

ORPHAN COMMITTEE

D. M. Landis.....1928
Mrs. H. D. Detweiler.1928
Freeman H. Swartz..1929
Mrs. J. B. Bechtel...1929
V. B. Boyer.....1930
Mrs. J. R. Fretz....1930

SUNDAY SCHOOL COMMITTEE

D. J. Unruh 1928
Jacob R. Fretz 1929
Norman Berkey 1930

Ministers of General Conference

Arranged According to their District Conference Affiliation

EASTERN CONFERENCE

*Amstutz, S. S. .....Quarryville, Pa.
Boyer, V. B. .....1442 Linden St., Allentown, Pa.
Foulke, Linford .....Quakertown, Pa.
Fretz, A. M. .....Perkasie, Pa.
Gerig, Daniel.....East Freedom, Pa.
Glass, L. H. .....2206 Eleventh St., Altoona, Pa.
Grubb, N. B. .....1603 N. 15th St., Philadelphia, Pa.
Grubb, S. M. .....2956 N. 12th St., Philadelphia, Pa.
*Herline, Samuel .....Mans Choice, Pa.
Johnson, E. E. S. .....Pennsburg, Pa.
Martin, Amos F. .....332 Manor Ave., Millersville, Pa.
Neuenschwander, A. J.....2342 N. 9th St., Philadelphia
Nyce, Howard G. .....5 W. Main St., Lansdale, Pa.
Rosenberger, S. M.....25 S. 10th St., Quakertown, Pa.
Shelly, A. S. ..48 W. Haines St., Gtn. Philadephia, Pa.
Shelly, Elwood .....Pennsburg, Pa.
*Shelly, H. W. ....1036 W. Stella St., Philadephia, Pa.
Snyder, Jacob .....Roaring Springs, Pa.
Soldner, Grover .....Souderton, Pa.
*Swarr, J. W. .....Quarryville, Pa.
Swartz, Freeman ....507 Hamilton St., Norristown, Pa.
Unruh, D. J. .....Quarryville, Pa.
Wolf, Adam.....2003 Fifth St., Altoona, Pa.
*Yoder, S. D. .....Roaring Springs, Pa.

Licentiates:

Landis, D. M. ....3340 N. 18th St., Philadelphia, Pa.
Stubbs, R. V. .....Hatfield, Pa.
Landes, Howard T. ..1418 N. 16th St., Philadelphia, Pa.

*Have no regular charge.

MIDDLE DISTRICT CONFERENCE

Church admitted during the last session of Conference

The Chapel Mennonite Church near New Stark, Ohio. N. O. Blosser, Pastor.

Ministers and Addresses

Amstutz, John E. .....Trenton, Ohio
Basinger, Elmer W. .....Wayland, Ia.
Bechtel, Andrew S. .....Summerfield, Ill.
Blosser, Noah O. .....Williamstown, Ohio
Haas, Jacob.....Pandora, Ohio
Hilty, P. P. .....Fortuna, Mo.
Kaufman, John E. .....Donnellson, Iowa
Keiser, Austin R. .....Dalton, Ohio
Lehman, Joel .....Berne, Ind.
Miller, W. W. .....Pulaski, Iowa
Mullett, E. S. .....Nappanee, Ind.
Mosiman, S. K. .....Bluffton, Ohio
Musselman, S. M. .....Bluffton, Ohio
Neuenschwander, E. J. .....Bluffton, Ohio
Niswander, M. A. .....Pulaski, Iowa
Quiring, Prof. Jacob .....Bluffton, Ohio
Regier, J. M. .....Pandora, Ohio
Rosenberger, Arthur S. .....Pandora, Ohio
Schrag, H. J.....Wayland, Iowa
Schroeder, P. R. .....Berne, Ind.
Shelly, Wilmer S. .....Wadsworth, Ohio
Van der Smissen, C. H. A. .....Berne, Ind.
Warkentin, J. D. .....Fortuna, Mo.
Whitmer, P. E. .....Bluffton, Ohio

NORTHERN CONFERENCE

Balzer, J. J. .....Mountain Lake, Minn.
Dick, Isaac J. .....Mountatin Lake, Minn.
Duerksen, Edward .....Alsen, N. D.
Eitzen, David .....Mountain Lake, Minn.
Epp, H. D. .....Henderson, Neb.
Epp, H. H. .....Henderson, Neb.
Epp, Jno. F. .....Henderson, Neb.
Fast, Martin .....Arena, N. Dakota
Friesen, Peter J. .....Butterfield, Minn.
Friesen, Abr. W. .....Henderson, Neb
Gottshall, W. S. .....Freeman, S. Dak.
Harder, D. D. .....Mountain Lake, Minn.
Kauffman, John C. .....Marion, S. Dak.
Kleinsasser, J. W. .....Doland, S. D.
Kleinsasser, P. P. .....Freeman, S. D.
Pankratz, P. H. .....Henderson, Neb.
Peters, John C. .....Mountain Lake, Minn.
Preheim, S. P. .....Freeman, S. D.
Quiring, H. H. .....Mountain Lake, Minn.
Regier, H. H. .....Mountain Lake, Minn.
Schrag, John J. A. .....Marion, S. Dak.
Schultz, David .....Avon, S. D.
Stoesz, Jacob .....Mountain Lake, Minn.
Thiesen, Derk T. .....Marion, S. D.
Thiesen, J. A. .....Dolton, S. D.
Toews, N. F. .....Mountain Lake, Minn.
Unruh, H. P. .....Avon, S. D.
Waltner, Alfred .....Marion, S. D.
Wiebe, A. A. .....Delft, Minn.

WESTERN CONFERENCE

Albrecht, Abraham .....Goessel, Kan.
Albrecht, Franz .....Beatrice, Neb.
Andres, John P. .....Elbing, Kan.
Baergen, Jacob .....Corn, Okla.
Bahnman, N. W. .....Englewood, Kan.
Balzer, Abraham .....Hillsboro, Kan.
Banman, Heinrich .....Canton, Kan.
Banman, J. J.....Goessel, Kan.
Boehr, J. P. .....Newton, Kan.
Boese, John .....Halstead, Kan.
Brand, D. J. .....Lyman, Miss.
Buller, P. P. .....Goessel, Kan.
Buller, P. .....Goessel, Kan.
Dick, Abraham .....Inman, Kan.
Dircks, C. J. .....Greensburg, Kan.
Dirks, Jacob .....Buhler, Kan.
Dirks, Jac. A. .....Whitewater, Kan.
Dyck, H. J. .....Elbing, Kan.
Dyck, A. J. .....Inman, Kan.
Ediger, D. J.....Buhler, Kan.
Enns, Gustav .....Hesston, Kan.
Epp, J. B. .....Seminary Hill, Texas
Epp, J. D.....Newton, Kan.
Epp, J. H. .....Hillsboro, Kan.
Ewert, A. A. .....Fairview, Okla.
Ewert, W. J. .....Hillsboro, Kan.
Ewert, J. A. .....Hillsboro, Kan.
Ewert, D. C. .....Inman, Kan.
Fast, H. A. .....Newton, Kan.
Flaming, John .....Corn, Okla.
Flaming, Peter .....Buhler, Kan.
Flickinger, J. J. .....Pretty Prairie, Kan.
Funck, Henry .....Calumet, Okla.
Frantz, Peter E.....Buhler, Kan.
Frey, Corn. .....Newton, Kan.
Frey, Gustav .....Lehigh, Kan.
Froese, Abraham W. .....Ft. Cobb, Okla.
Friesen, Karl .....Meno, Okla.
Friesen, Gerhard .....Bluffton, Ohio
Funk, Arnold .....Bluffton, Ohio
Goering, Christian J. .....Moundridge, Kan.
Goertz, David.....Hillsboro, Kan.
Harder, Bernhard W. .....Whitewater, Kan.
Harms, G. N. .....Whitewater, Kan.
Harms, J. H. .....Cordell, Okla.
Heidebrecht, Peter .....Inman, Kan.
Hirschler, Christ. E. .....Hanston, Kan.
Horsch, Michael .....Beatrice, Neb.
Janzen, B. H. .....Liberal, Kan.
Jantzen, H. P. .....Newton, Kan.
Janzen, John D.....Hillsboro, Kan.
Janzen, J. M. .....Moundridge, Kan.
Janzen, Jacob .....Cordell, Okla.
Kauffman, N. R. .....Moundridge, Kan.
Kliewer, J. W. .....Newton, Kan.
Koehn, F. D. .....Perryton, Tex.
Krehbiel, C. E. .....Newton, Kan.
Krehbiel, H. P. .....Newton, Kan.
*Kroeker, Klaas .....Inman, Kan.
Langenwalter, J. H. ....1803 University, Wichita, Kan.
Lichti, John .....Medford, Okla.
Linscheid, G. A. .....Canton, Okla.
Linscheid, J. P. .....Arlington, Kan.
Lohrenz, D. D. .....Orienta, Okla.
Mouttet, P. .....Hillsboro, Kan.
Mouttet, Sol. .....Basil, Kan.
Moyer, J. F. .....Newton, Kan